

Some Gospel Truths Catechistically laid down, explained and vindicated.

For the benefit of such as are weary
of their own heart, conscience,
minde, will, affections, thoughts,
words, and workes, that are all
corrupt, impure, and imperfect,
and a very plague, as they stand
old *Adam*, in *Iſa* 64. 6. *Gen* 8. 21.
Rom 7. *Philip* 3. 7. *Pſalms* 73. 1. 2. 3. 4. 5.
I Kings 8. 38. *Mat* 15. 19. *Gen* 8. 21.

And sheweth where they have a heart (that
pure, perfect and permanent) conscience,
minde, will, affections, thoughts, words
and workes, viz. in the new *Adam*, in *Christ*,
that will commend them to God, and stand
them in stead here in the distimallest times,
and bear them up in the saddest conditions,
streights, or exigencies that can befall poor
Christians, in *Iſa* 73. 25. *Mat* 6. ult. *I Tim*
3. 9. *2 Cor* 11. 3. *I Tim* 3. 16. *2 Cor* 10. 1.

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*The third Impression revised and amended: and now
re-ed and increased by *Anthony**

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Printed by *Robert Ibbinson*, 16.

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Courteous Reader,

THe Author intreates thee to acknowledge for Truths; first, that all Books, Roles, Manuscripts in former times (before Christ came in the flesh) that did discover Christ the Messiah that was to come in the flesh were in high esteem of all the Church. Secondly, That such Bookes that hold forth the Lord Jesus already come, in's Doctrine, Natures, Offices, Discipline, Benefits or Operations, are now to be esteemed of all Christians above great Volumes that do not: the fire of God hath so warm'd their enobled affections, that they are much taken in the reading of such Bookes though they come in a plain dresse. Thirdly, That all Propheets, Kings, Priests, Seers, Judges, and Patriarchs, were types of Christ to come, if we could search into this mystery. Fourthly, That all their worship, sacrifices and prayers, &c. Fifthly, That the Sabbath was given to the Church to exercise their faith in the meditation on Christ that was to come, he being buried

To the Reader.

the true Sabbath. Surely, That the Lords day and all the publique and private Ordinances, are left to us Christians, that we might contemplate, and meditate on Christ, and so set before the view of our Faith, or understandings, all that Christ is, did or suffered for us, or hath brought unto us, and shall betide us in another world, and this is the chiefest worke, and greatest care of all Gospel Ministers, and they that hold not forth Christ crucified, in all their Preachings, Writings, and Printings, before the Peoples eyes, do nothing, or that, that's worse than nothing, trouble, weary, toil out themselves, and grieve others, whom God would have comforted and fed: I have heard sad complaints; what? not one bit of childrens bread in all the Sermon, though the Text was, Feed my Lambs. O, say they, we are utterly disappointed, we did hope to have been instructed in the faith of Gods power, but O, the lashings, invectives, and heavings at some of the most excellent Truths [by new termes of reproch] to render Truth dangerous, and the entertainers of it odious, and

To the Reader?

and what polite and elaborate Workes are
existant to little profit to the truly enlighten-
ed Christian, judge ye. Seventhly, The
dayes of humiliation in former times, were
soul-fattning, soul-satisfying, and soul-
quieting dayes, dayes of atonement, recon-
ciliation, and union with God, in Christ to
come, and that our Fasts are Evangelical
in Christ who is already come, and if it
were taught frequently, that Christs
Fasting, Conception, Birth, Life, Death,
Resurrection, Ascension, and Mediation,
yea, all his thoughts, words, and workes
were ours; he standing our surety, did it all
for us; & if this were believed really, no
doubt, but we should finde more comfort in
our hearts, courage in our fights, and have
more soul ravishments, in the enjoyment of
our fully satisfied Father, than ever the
Jewes had: but if we fast from false
grounds, to wrong ends, no marvel if we
are pensive, unsuccesfull and unhappy in
all our undertakings. Eighthly, That the co-
venant of grace is one, and doth onely differ
in some circumstances, viz. in more clear
dispensations and open revelations, and that

To the Reader.

we have farre more external priviledges
than the Jewes ever had. Ninthly, That
since Christs Ascension God doth satisfie
the Church (in the satisfaction Christ bath
once made) in all the meanes of Grace,
God is fully satisfied and demands no more,
Christ he dies no more, cries, fasts, lieth
in the grave, nor prayeth no more, but now
he rules all in Heaven and in Earth, to
the worlds end. Tenthly, That the worke of
Redemption, is fully and freely wrought
by Christ, it is done already, not a doing,
it was finish'd 1634 years ago and above,
to the view of Angels and Men, and the
discoverie and bringing this home to the
consciencs of men, is the worke of the
eternal Spirit, by all the meanes in much
mercie afforded us, at Ministerie, Word,
Prayer, &c. to reveal the everlasting Go-
spel to the Church, so that Conversion, and
the cleare manifestation of our salvation
wrought by Christ, is all that Christians
are to look after during life in this case.
Eleventhly, That God in and by Prayer
seekes, findes, and moves us; I say, he
doth inform, enlarge, perswade, prevails
with

To the Reader.

With, and changeth your mindes, helpes our infirmities, supplieth our defects, and doth comfort our hearts, refresh our drooping spirits, doth good to, and profiteth us: we do not adde any thing to God, neither are our prayers profitable to God, (to speak properly) but our prayers (or rather God by them) do abundantly prevail with others, and our selves are strengthened in the faith thereby, and indeed, we are overpowered, undeceived, and discovered our selves to our selves, in, and by prayer God knoweth us thoroughly, &c. So Moses, the Prophets, and James are to be understood. Twelfthly, That what ever is sound, orthodox, and Truth in this little Book ensuing, he disclames, it's none of his own, but God's, and is resolved (his grace assisting him) to recant of whatsoever is unsound upon information, and conviction, and take it for a great mercie, in what he hath come short, to see any to enlarge themselves, and exalt Christ more. If there be any thing come to thy hand that's excellent, embrace it, view the Texts well, and the inference from them; and if this take

To the Reader

with thee thou maist have the other part
some things in it are to be found in other
Authors, and the rest digg'd out of the
Mine, or sacred veines of Scriptures,
which are able to make the Man of God
perfect; Farewell,

Thine in the best Bond, nearest
relation, and strongest union,

Elizabeth J. Haydon

Elizabeth Bonine

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SOME
GOSPEL TRUTHS
Catechistically laid down,
explained and vindicated.

Question.



What is a Catechism? *Ans.*

'Tis a Book or Manuscript in which the grounds of Religion are purely, clearly, and soundly manifested, and sheweth how to conceive rightly of God and Christ, ac-

cording to the Law and Gospel, as all these Scriptures prove, *Acts* 18. 24, 26. *1 Pet.* 3. 2. *Hebr.* 6. 8, 2. *Hebr.* 5. 12, 13. *1 Pet.* 3. 15. *1 Cor.* 2. 4. *1 Cor.* 3. 1, 2. *What is God? Ans.* A Spirit distinguished into Father, Son, and holy Spirit, as these Scriptures prove, *Isa.* 4. 14. *1 John* 5. 7. *Math.* 28. 19. *Qu.* How are we to conceive of God? *Ans.* According to the manner of revealing; by his Properties, Works, Word, and Law, or Gospel, *Ezek.* 34. 6, 7. *Psal.* 19. 1. *Psal.* 8. 1. *Job* 36. 24. *Job* 37. 14, 15. The Father begets the Son, *Joh.* 1.

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Some Gospel Truths laid down

18. The Son is begotten, *John 3. 18.* The Spirit proceeds, *Gal. 4. 6. Rom. 8. 9. John. 1. 51. 26.* God is wisdom, goodnesse, justice, glory, mercy, blessednesse, graciousnesse, purity, and puissance it selfe, *Rom. 1. 27. Job 12. 22. Math. 19. 17. Exod. 3. 19. Rom. 5. 8. Psal. 145. 17. Isa. 11. 11. 145. 8, 9. Math. 5. 48. Job 35. 2. Mark 14. 61. Rom. 10. 5. 1 Cor 2. 8.* God is known by his Decree, *Ephes. 1. 5, 11.* Creation, *Gen. 1. 27. Hebr. 1. 2.* Providence, *Psal. 36. 6. Mat. 6. 10. 29. 1 Tim. 4. 10 Prov. 1. 5, 7.* Q. How did God create man at first? Ans. Marvellously holy and happy; and Lord of all the Creatures, as these Scriptures prove, *Eccles. 7. 29, 30. Gen. 1. 26. Col. 3. 10. Ephes. 4. 24. Gen. 1. 26. Gen. 1. 5. Psal. 8. 6.* Q. Did man remain so still? Ans. No he fell into sin, *1 Tim. 2. 14.* Q. How did he fall? Ans. Willfully eating of the forbidden fruit, as the Scriptures prove, *Gen. 3. 6. Eccles. 7. 29, 31. Rom. 15. 13. 1 John 3. 4.* Q. Did all men fall in Adam and so become sinners? Ans. Yes, For he was a representative person, and we in his loynes were sinners. Freely sinners, *Rom. 5. 12. Psal. 51. 5. 18. 19.* Perfectly sinners, *Gen. 5. 6. Rom. 3. 9.* Invisible sinners, *Rom. 5. 15. Psal. 51. 5.* Oppressively, wickedly, declaratively and demonstratively sinners, *1 Cor. 2. 5. Rom. 3. 9, 19. Tit. 2. 3. Math. 12. 34, 35. Rom. 1. 29, 30.* The Infant having thought no evil, nor spoken any evil word, nor wrought any illegal works, by imposition

impaired and vindicated.

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of Adam's sin, without any endeavours of his own, to sin of it's own accord, is freely a sinner, perfectly a sinner, and so the childe of wrath, his thoughts being become onely and continually evil, *Genes. 6. 5, 8, 21. Rom. 3. 19. Ephes. 2. 3.* And above reason, sight, and feeling, a sinner though there appeares no such thing externally, yet God by his secret judgement doth impute Adam's sin, at length if the childe live, sin breakes out to the sight of others like a plague sore, *1 Kings 8. 38. Quest. What's the desert of sin?* *A.* The curse of God on soul and body for ever, together with the severall punishments threatened in the Word of God, *Rom. 8. 20. Deut. 28. 26. Deut. 29. 19. Rom. 6. 21. Exod. 7. 9. Rom. 11. 8. Matth. 27. 3. Matth. 6. 5. Rom. 1. 28. 2 Thess. 2. 11. Rev. 6. 16, 17. Zach. 7. 11, 12. Psal. 81. 12. Gen. 19. 9. Mat. 7. 23. Rev. 22. 15. Mat. 25. 41. Luke 16. 24, 25. Rev. 20. 15.*

Q. What's the meane of our recovery out of misery? *A.* Christ Jesus onely, *Acts 4. 12. Psal. 89. 11. Gen. 3. 15. Psal. 40. 6. John 5. 36, 37. Hebr. 10. 7. Gal. 4. 5.*

Q. Did Christ make us righteous by his righteousness? *A.* Yes doubtlesse, and that freely, invisibly, perfectly, and in due time visibly righteous. Thus before we have thought, spoke, or wrought any good, without any endeavours, labours, or works of ours, freely, *Rom. 4. 5, 6. Rom. 5. 19. Rom. 9. 20. Rom. 9. 22, 24. Ephes. 2. 1. Ephes. 2. 8. Ephes. 2. 9.* Perfectly righteous, not by our well amended

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amended lives : as Popelings falsely conceive, but by his own offering once for all the Church, *Hebr. 10. 14. Ephes. 5. 26, 27. Col. 1. 28, 29. Col. 1. 22. Matth. 5. 18. Rom. 8. 4. Rom. 5. 19. Col. 2. 10. Rom. 4. 6, 9. Gen. 3. 9. Col. 1. 12, 13. Titus 3. 5, 7. Rev. 4. 5, 6. Rom. 3. 2. Invisibly righteous, above our reason, sense or feeling, that we might live by the faith of God's power, and relie on God's speaking, Rom. 1. 17. Rom. 4. 18. *Hebr. 6. 11. 1. 3. Isai 60. 21. Isai 60. 10. 2 Cor. 5. 21. Cant. 4. 7. Psal. 45. 9. Psal. 45. 13. Rom. 4. 18, 25. Acts 13. 48. 2 Cor. 4. 18. John 20. 29. John 13. 10. 1 Sam. 16. 7. Luke 8. 50. And the said imputation of Christ's righteousness doth so worke together to manwards, by the Spirit of God, that the Christian brings forth good fruit more and more, declaratively, in the sight of men, and for such ends, as God hath appointed, viz. God's glory, man's edification, and further incouragement in the like good workes, *Matth. 5. 16. Titus 2. 11, 12, 13, 14, 15. Ephes. 2. 10. 2 John 3. 6, 9. Rom. 6. 18. Isai 61. 21. 61. 3. Matth. 12. 33. Qu. What way or meanes is Christ for the Christian to come to God by? An. Christ Jesus is the onely, free, safe, easie, near, quicke, firme, spacious, shady, prosperous, pleasant, and soul satisfactory way, *John 14. 6. Acts 4. 12. Rom. 22. 17. Isai 55. 1. Isai 49. 8. Ephes. 2. 8. Hosea 14. 4. Ephes. 2. 13. Rom. 10. 6. 1 Peter 2. 4. John 14. 6. Matth. 7. 24. Hebr. 13. 4. Psal. 19. 7. Psal. 18. 30. Eccles.****

Explained and vindicated.

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11.7. Pro.3.11,17. Mat.16.18. Heb.13.5. Is.
35.8,9. Gal.3.1. Ps.18. 9. Is.26.20. Rom.15.
13. Is.32.2. *Qu.* Did Christ Jesus worke our sal-
vation, redemption & merit, life, and blisse, for the
(Church at God's hand) by his active and passive
obedience? &c. *Ans.* Yes doubtlesse, Isai 5.3.
Matth.26.27. 1 Peter 2.14. Philip.2.6,8. Psal.
40.7. Gal.4.5. Rom.8.3,4. And did declare
his Fathers will to the Church Is. 61.1,4. Ps.
2.6,7. Dan. 9.24. Ephes. 3.14,17,16. Mat.13.8
10.27.5. Mar. 10.40. Lu. 10.16. Heb.11.1 et.11,
12. 2 Pet. 2.18,19. 2 Pet. 2.19.21. Ephes.1.8.
Ephes.1.11,12, 3,20. Hosea 4.6 Matth.2.17.
26.27. Psal.110.2,4. Hebr.8.2,3. Acts 3.22.
Qu. What can sufficiently evidence my salvation
so much as I may rest satisfied in my conscience for
ever? *A.* There are two evidences of our sal-
vation, the one revealing, and the other seal-
ing it up unto us. The Spirit and Faith; and
the evidences of the Spirit recorded in Scrip-
ture are these, trying, crying, lively directing,
a convicting free spirit, & commanding, holy,
right, comforting, and an unerring Spirit, a
constant, true, striving, new, powerfull, and
perswading Spirit, an evident, sound, plain-
speaking, fruitfull, filling, and witnessing
Spirit, an adopting, soul-quieting, meek and
good Spirit, a dwelling, searching, lusting,
moving, formed and contrite Spirit; a bro-
ken, helping, establishing, sin-consuming
Spirit, Healing Spirit, an eternal Spirit, the
Spirit

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Spirit of promise, the Spirit of revelation
 and demonstration, that's but one, a beget-
 ting Spirit, the Spirit of grace, moving, itri-
 ving, resting, and undirected Spirit, by An-
 gels, or Men, prove *John* 16.8,9. *1 Cor* 2.10,
 14. *Zach* 13.10. *Gal* 4.6. *1 Cor* 8.2. *2 Cor* 3.6.
Psal 119.25. *John* 16.13. *Psal* 51.12. *110* 3.
Isai 30.21. *Ephes* 4.32. *Luke* 11.13. *Psal* 51.
 10. *Ezek* 11.19. *John* 16.8. 14.16. *John* 16.13.
Isa 35.8. *Psal* 51.10. *1 John* 4.6. *1 John* 5.6.
John 14.17. *Gen* 6.3. *1 Cor* 2.4. *Hosea* 2.14.
John 6.63. *1 Tim* 4.1. *Gal* 5.22. 5.18. *1 John*
 5.6. *Rom* 8.16. *Rom* 8.15. *John* 6.63. *Isai* 57.
 15. *1 Pet* 3.3. *Psal* 143.10. *Ephes* 5.9. *2 Chro*.
 30.22. *1 John* 4.13. *John* 14.17.10. *1 Cor* 2.
 10. *Gal* 5.17. *Gen* 1.2. *Gal* 4.19. *Psal* 51.17.
Rom 8.26. *Rom* 8.16. *Isai* 54.13,14. *2 Thess*.
 2.8. *Ephes* 1.13,17. *Hebr* 7.14. *Eph* 1.17. *113*
1 Cor 2.4. *Ephes* 2.18. 4.4. *1 Cor* 12.13. *Gal*.
 3.3. *Hebr* 10.29. *Zach* 13.10. *Gen* 6.3. *Isai*
 11.2. *Isai* 40.13. The sealing evidence of our
 salvation is faith; and therein, the definition,
 distribution, and the excellency of faith. Faith
 is the believe of the Gospel, *Matth* 16.16.
Rom 4. *1 Cor* 15.11. *Col* 3.11. *Col* 2.10. Faith
 must be considered, generally, or specially.
 The Word, *Rom* 15.4. Promises, *2 Cor* 1.20.
 Threats, *Amos* 3. 2. Commands, *Gen* 12.4. *Tir*.
 2.12. There are precepts, temporary, *Luke* 9.3.
 Fortrall, *Gen* 22.3. *1 Kings* 3.24. Personal,
Matth 19.21. Of conviction, *Exodus* 1. *John*
 11.43.

§1.43. Perpetuall, *Matth* 5.4,48. The History of the Bible. Creation, Providence, *Hebr.* 11.13. 11.3. *Psal.* 75.24. The plots, projects, and hellish inventions of wicked men against the Church, and God's defeating them. The Doctrine of the Scriptures, and therein consider these particulars, Man's misery by the fall of the first *Adam*, *rom* 5.12,19. *Ephes.* 2.3. *rom.* 7.24. The mystery of man's redemption by Christ, *rom* 5.19. 1 *Tim.* 3.16. The adequate or special object of faith is Christ Jesus, *rom.* 1.17. And it must be considered negatively, and affirmatively, thus; Not Christ abstractively, nakedly, and unfurnished, as reason; that monster in religion, conceives him to be, viz. a hard man, a rigid Christ, gathering where he doth not straw, *Matth.* 23.24. much lesse as the Devil and Arch-priests, and Roman souldiers left him a most deformed and d. plorable object, full of gore blood, swolne, bleeding, and dying upon the Crosse, bearing the finnes of all the Elect, unto the view of carnal reason, without forme or beauty, and not to be desired, his visage being marr'd more than any man's, *Isai* 52.14. *Isai* 53.2. Not according to the aspersion the High Priests cast on him, enough to cause an unregenerate man to hide his face from him, reject him, and account him justly smitten of God, &c. *Isai* 53.4,9. and to thinke him the wickedest wretch that ever lived upon the earth.

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earth. But affirmatively, Christ adorned with all his benefits, merits and perfections, that blessing that makes rich, and adds no sorrow with it, but brings with him all blessings, / *ro. 10. 22.* First, pardons, multiplicity of pardons, *Isai 55. 7. Zach. 3. 9. Luke 24. 47. Psal. 103. 3. Micah 7. 18.* Secondly, priviledges spiritual, universal and eternal, *Col. 1. 12. Prov. 16. 7. Luke 1. 7. Apoc. 1. 6, 5.* Thirdly, righteousness, able to stand before God's pure eyes, and severest judgement, *Isai 33. 14. Dan. 9. 24.* Fourthly, marriage, union, and communion with Christ, *Hosea 2. 19. 1 Cor. 6. 17. Jobu 17. 23.* Now Faith must be passively understood, that is, Christ's perfect faith, and that is imputed unto us, *rom. 3. 22.* Not active as it is in us, weak, impure, and imperfect, *rom. 7. 12.* Thirdly, the excellency of faith, and therein we must consider, the Authour, that is, God, *John 6. 44. Hebr. 12. 2.* The effects of faith, love, joy, and peace, &c. *John 1. 5. Acts 5. 9.* The nature of faith, *2 Pet. 1. 1.* The rarity of faith, few have it, *Luke 18. 8. 2 Thess. 3. 2.* The warrant of faith, 'tis called for, *Isai 55. 1. 2 Cor. 5. 19.* The absolute necessity of faith, without it, all is vile and naught, *Prov. 28. 9. Hebr. 11. 6.* The perpetuity, eternity, and everlastingnesse of faith, *2 Pet. 1. 5.* *Qu. How know you the sacred Scriptures, to be the Word of God? What grounds have you for it so to believe?* *Answer,* By the testimony of the Scripture and that's

that's sufficient of it selfe to me, 2 Cor. 1. 22, 23. By the testimony of the Spirit of God, 1 Cor. 2. 14. 1 John 2. 20, 27. By the testimony of the Church in all Ages, 2 Pet. 1. 19. 1/ai 53. 25. By the antiquity of the Scriptures, Hebr. 13. 8. Jer. 1. 16. By the miracles wrought for confirmation of them, 1 Kings 17. 24. By the constancy of the Saints in suffering in the defence of them, rev. 6. 9. 12. 11. Job 13. 6. By the stile being so majesticall, high and yet pliih, Exod 10. 1, 2. 1 Cor. 11. 23. John 3. 30. Gen. 17. 1. Psal. 50. 1. 1/ai 44. 24. 1 Cor. 1. 23. Joel 1. 2. By the admirable, heavenly and pure Doctrine contained in them, Psal. 119. 9. Psal. 119. 129. Psal. 119. 172. Leut. 4. 5, 6. By the sweet consent both of Prophets and Apostles, John 5. 46. Gen. 3. 15. Gen. 12. 2. Gen. 49. 10. Numb. 14. 17. Dan. 9. 25. Matth. 1. 18. Luke 1. 55. Luke 14. 17. 44. Acts 26. 22. Deut. 32. 11. Mal. 10. 11. Psal. 2. 8. Psal. 110. 2. Acts 11. 18. Psal. 118. 22, 23. Mat. 21. 42. Gen. 49. 10. 1/ai 9. 6. Acts 10. 43. Mat. 1. 18. Dan. 9. 24. By the efficacy of the Doctrine on the soules of multitudes of men and women of all Nations, without a sword of steel, or compulsion, Psal. 19. 8. rom. 15. 4. Zeph. 2. 11. Zach. 13. 2. Acts 5. 39. Acts 9. 9. Acts 20. 21. Phil. 2. 12, 13. rom. 15. 19. 2 Cor. 4. 8, 12. 2 Tim. 2. 16. 2 Cor. 3. 6. Psal. 119. 102. Psal. 119. 50. Psal. 119. 93. 1 Cor. 14. 25. 2 Cor. 10. 4, 5. By the nature of the word, that is so contrary to the will and wisdom of men, 1 Cor. 2. 8. 1 Cor. 2. 14. rom. 8. 6. Eph. 1. 6.

Apocal. 2.10. Acts 9.5,21. By the pen-man, though despicable, yet subdued all the world: *rom. 15.19. Matth. 4.18,20. Luke 6.13. 2 Cor. 4.7. Marke 13.25. 1 Cor. 2.4. 1 Thess. 3.4. Acts 9.16. 2 Tim. 3.2. Col. 1.6.* By the continuation of them, though millions of Tyrants have sought their extirpation, *Jerem. 36.39.* By the fearfull judgements on the enemies of them. The Scriptures are the Word of God. Because they speak of things above corrupt reason, Gods eternitie, and the resurrection from the dead, &c. Because they tend to God their centre, &c. Because the propheties are accomplished, *Luke 12. 52. Matth. 24. 5.* Because their drift is to destroy that that is most beloved by men. Because they require that that is contrary to mans nature, and that that is above their power to performe. Because the more any conformes to it, the more the world calumniates, slanders, and persecutes them for't. Because they condemne mans wisdom, righteousness, and excellencies. Because they are such a mysterie, that neither the follie nor the wisdom of men can effect such a worke: neither can the greatest head pieces in the world by all their parts finde out the meaning of them without the Spirit; or agree on any one meaning of them. *Qu. Do the Scriptures shew how men are to behold or conceive of God?*
A. Yes, They teach the Christian to look on God, through Christ the Chrysell sea of glasse,

glasse, Well of salvation; and Shiloh that is
our felicity, plenty, all God's excellent things,
and the Author thereof, as the word Shiloh
signifies, *Isai 9. 6. 12. 3. Iohn 1. 20. Col. 3. 1 &c*
Psal. 30. 9. Acts 4. 12. Psal. 77. 12. 19. Iohn 1.
Rev. 15. 2. They discover Christ's Incarnati-
on, Stocke, Birth, Mother. the place of
Birth, the time when, the manner how, the
occasion, his poverty, his flight to Egypt, his
Name, his paines he took, the reproaches he
suffered, and the death he died, thus for his
humiliation, *Matth. 1. 18. Luke 3. 31. Matth. 9.*
2. Matth. 2. 1. Luke 1. 24. Matth. 1. 25. Luke 2.
7. Isai 7. 14. Matth. 2. 1. Luke 1. 27. Matth. 1. 18.
Mat. 1. 25. Luke 2. 1. Mat. 6. 3. Mat. 1. 13. Hos. 11.
1. Isai 7. 14. Matth. 1. 25. Matth. 27. 38. They
discover Christ's Exaltation, and therein his
Resurrection, the Miracles he wrought, the
Battels he fought, his Victories, his Ascen-
tion, and his second Coming to Judgement,
Rom. 4. 25. Iohn 2. 9. Matth. 8. 26. Marke 5. 42.
Luke 14. 4. Luke 10. 17. Iohn 11. 44. Acts 9. 4.
19. Acts 1. 4. 19. Hebr. 2. 14. Col. 2. 14. Marke
16. 19. Matth. 8. ult. Ephes 4. 5. 4. 10. Luke 24.
51. Acts 1. 11. Psal. 145. 13. Deut. 7. 14. Judges
14. 15. Acts 17. 31. They discover Christ's
Doctrine, Discipline, Ordinances, Operati-
ons, Dayes of worship, Priviledges and Pro-
rogatives royall, Subjects, Titles that shew
forth his Quality, what a kinde of one he is,
and quantity, how great of Majesty he is: and

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12 Some Gospel truths laid down

the grounds we have to rely on him onely,
Hebr. 2.3. *Hebr.* 1.3. *Prov.* 4.2. *Gal.* 4.6. *Jahn*
 5.17. *Col.* 2.12, 19. *Matth.* 28. 19, 20. *Psal.* 115.
 2. *Deut.* 32. 39, 40. *1 Tim.* 6. 15, 16. *1 Cor.* 16. 2.
Apo. 1.9. *Matth.* 12. 18. *Revel.* 19. 14. *Rom.* 9. 5.
Matth. 1. 16. *Col.* 2. 10. *Ephes.* 5. 22, 24. *John* 8.
 38. *Apo.* 15. 15. 3. 12. 7. *Judges* 9. 25. *Matth.*
 1. 23. 4. 3. 7. 6. *Apocal.* 1. 8. 7. 2. 10. 15. 5. 6. 6.
Hebr. 1. 10. 1. 3. *Col.* 1. 15. *Hebr.* 5. 9. *Phil.* 2. 6.
Ephes. 1. 23. *1 Cor.* 2. 8. *Acts* 10. 36. 11. 18. *Mat.*
 12. 8. 9. 38. *Apo.* 5. 5. *Q. What things are there*
considerable in the Doctrine of free grace? Answer.
 The grounds, nature, properties, and reasons
 that demonstrate this free grace. [The grounds,
 God's glory, *Prov.* 16. 4. *Isai* 46. 10. Man's sal-
 vation and eternal felicity, *1 Peter* 1. 9. In it's
 nature 'tis free, *Ephes.* 1. 5. Full, *2 Cor.* 12. 9 &
 Permanent, *John* 13. 2. In it's properties, li-
 berty, fidelity, simplicity, and ability to per-
 forme. First, Liberty, God offers Christ to
 whom he will, and when he will. Secondly,
 Fidelity, God doth and hath fully performed
 all that he promised. Thirdly, Simplicity,
 God being fully satisfied in Christ Jesus doth
 in the dispensation of his Word offer Christ
 freely, and without any equivocation, false-
 hood or grudging. Fourthly, Ability to per-
 forme God's power and will, are conjoyned,
 and he hath already made up the Churches
 happinesse, in a full, perfect and plenary satis-
 faction of Justice, in our redemption by
 Christ

Christ, so that nothing can be added to it by us, and God sees the Church perfected for ever, and she shall in the fulnesse thereof enjoy it in Heaven at last. The reasons that demonstrate free grace, because God doth freely give Christ, Faith to embrace him, and assurance in Christ Jesus, *John 3.16. Iſai 9.6. Ephes. 2.8. Gen. 9.27.* Because God of his own accord provided, offered, and in mercy gave Christ, the true grace of God, wherein we stand, without a thought, word, or worke of ours, and the promise was instantly made to *Adam*, as soon as he had sinned and had need of Christ, *Gen. 3.15. 1 Pet. 1.12. Iſai 65.1. Rom. 5.10.* Because God is the Master of this gift, Christ Jesus the true grace of God, so rich, great, and royall, and 'tis his honour to bestow him freely, and not repent, *John 6.27. Rom. 11.29.* Because God is not bound to any law, relation, or absolute necessity of nature, but he gives Christ most freely, and voluntarily, *Rom 9.5. Psal. 115.2,3. Psal. 16.2. Ephes. 3.4. Matth. 5.44.* Because our best plea is to plead emptinesse, nothingnesse, and self-deniall; saying, My light is darknesse, my candle is out, my life is death, my humility pride, my sincerity hypocrisie, and my righteousness is a very plague, *Iſai 64.6. Iſai 55.2. Rev. 22.17. Iſai 10.23. 2 Cor. 3.5. Psal. 130.10.* Because God doth frequently call men to Christ, and free grace, by his invitations.

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Exhortations, Luke 19. 4. 5. Pro-
 restations, Mal 3. 4. Alurements, Hosas 2. 14.
 Expectations and longanimity, Cant. 5. 20. 5.
 Exhortations, Gen. 9. 26. Denuntiatioⁿ
 against refusers of this free grace, Luke 19.

24. Math. 21. 6; 7, 8. By his severall Dispen-
 sations of free grace, viz. Christ Jesus, in all
 Ages, to all Sexes, to all States, Conditions,
 People and Nations; so that there have been,
 now are, and shall be, or may be some, that
 receive Christ, this free grace, John 2. 2. 1 John
 11. 2. Revel. 4. 6. Acts 10. 35. 2 Cor. 5. 9, 10.

Quest. How can it be said to be free grace, seeing
 Christ paid the utmost farthing, and paid both a
 debt of service, and suffering to his Father?

A. 'Tis altogether free in respect of us, or any
 thing could be done by us towards our salva-
 tion; because God provided Christ for us;
 because God freely propounds Christ to us;
 because God as freely gave Christ to us, Isai 9.

6. Ephes 2. 6, 7, 8. rom. 3. 22, 23, 24. rom. 4. 5, 6.
 rom. 4. 19. rom. 9. 30. Qu. What is necessary to be
 known concerning this great Article of free justi-

fication? Ans. The definition, causes, effects,

subjects, time and properties of justification.

Justification is God's acceptance, reputing,

accounting and making his Church just, in

and by the justice and righteousness of Christ,

rom. 4. 6. 1 Cor. 1. 30. 2 Cor. 5. 21. The efficient

Cause is God, Mark 1. 7. rom. 8. 33. Isai 43.

25. Isai 44. 22. The instrumental Cause in-

terna l

ternal, is the spirit of faith, and faith applying Christ, *John* 16.13,14. *Phil.* 1.29. *Jhn* 6.29. *1 Tim.* 1.5. *Ephes.* 1.3. The instrumental, external, and proclaiming cause is the Gospel, the Word of life, salvation, and reconciliation brought in earthen vessels, who are the proclaiming cause, *2 Cor.* 4.4. *Acts* 5.2. *Acts* 13.16. *2 Cor.* 5.18. And the sealing cause, are the two Sacraments, Baptisme, and the Lord's Supper, *Rom.* 4.11. *1 Cor.* 11. *Matth.* 28.3. The internal and impulsive cause, is God's benevolence, love, and free grace, *Rom.* 3.24. *Ephes.* 2.8. *Ephes.* 2.6. *Psal.* 119.30. *Titus* 3.5. The meritorious and eternal moving cause is Christ, his active and passive obedience, *Rom.* 3.24. *2 Cor.* 5.21. *Hebr.* 7.22. *1 Peter* 2.2. *Apoc.* 1.5. *Isai* 53.5. *Rom.* 10.4. *1 Cor.* 1.30. *Acts* 20.28. *Isai* 9.6. *Gal.* 2.20. *Ephes.* 1.7. *Hebr.* 1.3. *2 Cor.* 5.18. *Gen.* 27.27. *Luke* 1.75,79. The material cause, Christ's obedience; the formal cause, God's imputation of Christ's righteousness. The effects are peace, joy, patience, and eternal life, *Rom.* 5.1. *Phil.* 7.4. *Rom.* 15.13. *Isai* 57.20. *Rom.* 5.3. *Rom.* 2.2. The Subjects and persons that are justified, are the Elect of God, *Rom.* 8.30,32. *Isai* 53.6. *Iohn* 10.15. *Isai* 53.11,12. *Iohn* 10.26. *Iohn* 17.18,19,20. *Matth.* 25.23. *Apoc.* 22.15. *Iohn* 1.20. *1 Iohn* 2.2. *1 Tim.* 2.6. The time, in respect of God, there is none, neither are we to conceive of God according to his incom-

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prehensiblenesse, but in respect of man's apprehension, 'tis when he believes in Christ Jesus in this sence, *rom. 5. 1. rom. 3. 22.* The proper is of free justification. 'Tis most free, *Rom. 3. 24.* 'Tis most absolute, intire, and indivicuell. 'Tis most excellent in it selfe, causes, and effects, *rom. 3. 24, 25. rom 4. 5. Ephes. 5. 2. Titus 3 5. 1. 15. 1 Tim. 4. 3.* 'Tis an immutable, inviolable, and irrevocable act of God, *Mal. 3. 6. 1 Peter 1. 5. Math. 1. 6. 18. 24. 7 24. Psal. 115. 1.* *Qu. What do the Scriptures hold forth concerning the decree of God? Answ.* The definition, acts, causes, effects, subjects, ends, properties, prerogatives, priviledges and excellencies. 'Tis God's speciall decree touching the conferring of eternal salvation by Christ the Redeemer, to certain men and women, of meer mercy, favour and grace, choosing them to celestial life in Christ Jesus before the world was made, *Ephes 1 5. rom. 8. 29, 30. Math. 24. 24.* The acts are the purpose and election, the decree and the execution thereof, *Rom. 7. 11. rom. 9. 29, 30.* The causes, the efficient, God's meer mercy in Christ. *Isai 4. 2. 1. Ephes. 1 4. John 15 16. Math. 12 18. rom. 8. 29, 30. Ephes. 3. 11. 1 Peter 1. 10. Ephes 5. 30.* The material cause, Christ. The effects (about whom) The counsell of God of whom it is, *rom. 9. 23.* The final cause, God's glory, and our good; *rom. 9. 23. Ephes. 1. 6. 1. 4. Acts 13. 48. rom. 8. 29, 30. Ephes 1. 6.*

6. 2 *Thess.* 2. 13. The effects of election are, adoption, vocation, justification, regeneration, sanctification, and glorification, *rom.* 8. 28, 29, 30. *Ephes.* 1. 6. *Acts* 13. 48. The subjects of justification are Christ, and Christians elected, *Isai* 42. 1. *Matth.* 12. 12. *Ephes.* 1. 4. *Iohn* 13. 18. *rom.* 8. 30. 2 *Thess.* 2. 13. *1 Tim.* 1. 1. 2 *Thess.* 3. 3. 2. *Prov.* 16. 4. *rom.* 9. 4. *rom.* 11. 7. *Psal* 64. 4. *Psal* 33. 12. *Psal.* 49. 14. *Matth.* 24. 31, 34. *Matthew.* 25. 41. *Hebrews* 1. 14. *1 Tim.* 8. 33. The properties of election, 'tis from everlasting, *Ephes.* 1. 4. 'Tis permanent, immutable and irresistible; *Isai* 46. 10. 2 *Tim.* 2. 19. *Mat.* 3. 6, 9. *Iohn* 6. 35. *Iohn* 10. 28. The ends of election are God's glory, mens good and preferment to grace and glory, 2 *Thess.* 2. 13. *rom.* 9. 23. *Ephes.* 1. 6. *Ephes.* 1. 11. *Acts* 13. 48. Although the number of the Elect are few, comparatively, yet their priviledges are numerous, as, God's approbation, protection, and eternal felicity, *Psal* 1. 6. 2 *Tim.* 2. 19. *Matth.* 22. 14. 20. 16. 7. 14. *Marke* 10. 20. *rom.* 11. 5. 9. 17. *Luke* 13. 23, 24. 12. 32. *Iohn* 17. 9. 12. 42. 6. 70. *Isai* 10. 22. 23. *rom.* 8. 1. *Ier.* 3. 14. *Zeph.* 3. 13. &c. *Psal.* 1. 6. 2 *Tim.* 2. 19. Q. What doth the Scripture hold forth to us concerning Moses Law? A. The definition, distribution, signification, to whom 'twas given, the promulgation thereof, abrogation, (and why 'twas abrogated, and when 'twas abrogated.) The definition, 'Tis an ordination of right reason.

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reason to the common good of all, and singular subordination given by God, that hath the care of the whole community, and every singular in it. Moral and Ceremonial, and in the Moral Law two things are considerable. First, there's the matter of it, that's justice, equity, and righteousness, which the Christian hath in Christ Jesus without the Law. Secondly, there's the forme of the Law, and that's the authority of it, commanding obedience upon pain of the curse, but that the Christian is freed from, all confesse with one mouth, and threatening the disobedient, and promising rewards to the fulfillers of it. The signification of the word Law: sometimes it signifie:h the whole Scriptures, *Iohn 12.34. Psal. 118. Matth. 5.17.* Sometimes *Moses Doctrine* onely, *Luke 24.44* The pedagogie of *Moses*, *Iohn 5.20.* But chiefly, principally, and most properly it signifies Christ, to whom Law and Prophets directly lead unto, and as their centre, *Rom. 3.21. Isai 51.4. Psal. 119. 72. Psal. 117.7. Hosea 8.11. Isai 2.2. 1 Cor. 2.1.* The promulgation of the Law was on Mount Sinai, *Exod. 20.19. Heb. 12.22.* The Law was given to the Jews, therefore called Iudaical, Ceremonial, and Mosaical, and to remain till Christ should come. *Gal. 3.14. Psal. 122.3. 147.20. 45.46. 18.87. 5.2.7. Isai 32.1.* The Law is altogether abrogated to a Christian, a true believer, *Rom. 7.6. roms. 14.8. 5.2 Cor. 3.11. Gal.*

Gal. 3. 19. *1 Tim.* 1. 9. *Gal.* 5. 18. Christians being made righteous freely, perfectly, and evangelically, *1 Cor.* 1. 30. *2 Cor.* 4. 18. *rom.* 3. 24. 9. 30. *Hebr.* 10. 14. *Ephes.* 5. 8. *rom.* 4. 19, 20, 21, 22, 24. do demonstratively to men-wards walke in love, as *Dorcas*, *Paul*, and *John* did, *Gen.* *Acts* 9. 36. *Tit.* 3. 8, 14. *Matth.* 5. 16. *Psal.* 16. 3. *Job* 22. 3. *2 Cor.* 4. 13. *Psal.* 116. 10. *1 Cor.* 15. 10. *Acts* 20. 24. 21. 12. *Psal.* 110. 2. *Luke* 13. 35. 16. 26. *Hebr.* 2. 14. *Jude* verse 6. *Rev.* 12. 9. *1 Iohn* 4. 18. *Prov.* 1. 7. But extorted obedience from *Moses* Law, and walking with God without Christ, *Ephes* 2. 2. *Isai* 48. 22. *Isai* 48. 1. 58. 3. Is the regeneration of hypocrites, who worke from false grounds to wrong ends, *Numb.* 16. 4. *2 Pet.* 2. 20. And though they reforme their lives, and conforme themselves to the Law, 'tis but man's righteousness, and 'twill not exempt men from vengeance, nor stand them in any stead towards salvation; *Gen.* 20. 6. *Isai* 65. 5. *Marke* 6. 30. *Luke* 16. 15. *Psal.* 9. 16. *Marke* 16. 16. *Dan.* 5. 25. *Prov.* 28. 9. *Mat.* 22. 13. *Gal.* 2. 14, 15. The reasons why the Lord did abrogate the Mosaical Law at the accomplishing thereof by Christ, and so freed all the Elect from it. *Gal.* 4. 5. *rom.* 10. 4. *John* 13. 34. *Iohn* 8. 36. *Gal.* 5. 18. *1 Tim.* 1. 9. *Gal.* 5. 19. *2 Cor.* 3. 11. *rom.* 8. 5. 6. 14. 7. 6. Because the Law was a heave burden to all before Christ fulfilled it, *Acts* 15. 10. *Gal.* 5. 3. *Matth.* 23. 30. *1 Iohn* 5. 3. Because it was unprofitable, *Hebr.* 7. 19.

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7. 19. *rom. 8. 2* 9. 9. 'Twas pernicious, *2 Cor. 3. 7.* 'Twas a great blocke in the way, and an hindrance to the calling of the Gentiles, *Ephes. 2. 14.* So that Christians are not now under the Law, nor in the Law, nor do live to the Law, in the Law, nor by the Law, *Col. 2. Gal. 2. 20.* Yet they live, in some good measure, according unto the Law, and not contrary to it. *Q. What is Christian Liberty, and what's considerable in it? Ans.* The definition, distribution, end and consequences. 'Tis a blessed immunity from the authority, dominion, offices, and effects of the Law, *Iohn 8. 36 2 Cor. 3. 17. Ephes. 2. 12. 2 Cor. 5. 21. rom. 6. 14. 8. 1. Mal. 3. 17. Col. 3. 20. Rom. 6. 13. Ephes. 2. 12.* There's the liberty of causes, will and right. The agent may worke if he please, the will may choose or refuse. There's the right of the creature in persons or things to worke of it's own motion without any hinderance. To this, Christian Liberty is to be referred. The ends of Christian liberty are to settle Consciencs in the Truth, *Rom. 14. 14. Gal. 5. 5. 2. 12.* To prevent superstition, *1st 1. 15.* To direct Christians in their walke, *Isai 30. 21.* And that they might stand for Christ and the Gospel, with magnanimity, chearfulnesse and charity, against all Justiciars, Antisidians, and Pharisees what ever, *Gal. 5. 1 Rom. 7. 17. Gal. 4. 27. Jude verse 3. Prov. 28. 4. 1 Cor. 16. 13. 15. 5. Gal. 2. 27, 24.*

Acts

Acts 15.6. *Gal.* 2.5. The first Consequent is, Christians live best, surest, and most excellently. Their life is pleasant, safe, holy, lovely spiritual, sweet, lovable, thankfull, glorious, compleat, victorious, and soul-satisfactory, *Psal.* 16.11. *John* 10.29. *1 Pet.* 2.5. *1 Cor.* 15.45. *Gal.* 5.6. *1 John* 1.6. *Apoc.* 19.3. *Luke* 2.35. *Col.* 2.10. *Psal.* 139. *Rom.* 8.37. *Psal.* 17.15. *Ephes.* 5.30. The second Consequent, Christ's propriety over Christians is the ground of his caring for them, sparing of them, cleansing, instructing, defending, and advancing them. *Ezekiel* 16.9. *John* 10.13. *Mal.* 3.17. *John* 17.9. *John* 15.2.4. *Isai* 2.28. *John* 10.3,4. *Zach.* 12.8. 2.8. 2.5. *Isai* 58.14. *Deut.* 32.13. The third Consequent, Christians know Christ to be their Head, by creation, donation, purchase, conquest, covenant, communion and union with him. And his Headship, consanguinity, sympathizing, disposition, power, mercy, fidelity, eternity, is the ground of their consolation, *Rom.* 9.5. *Isai* 8.18. *John* 17. *Isai* 2.8. *Gal.* 4.5. *1 Cor.* 6.20. *Rom.* 8.37. *Luke* 11.22. *Gal.* 3.27. *Ezek.* 16.8. *Rom.* 6.3. *Phil.* 4.13. *John* 15.5. *1 Cor.* 12.11. The fourth Consequent, Christians do know, and see the care, love and bounty of Christ towards them. By his Spirit, grace, love, study, and thoughts, inquisitiveness after their welfare, constancy, debasing himselfe, poverty, dying, provision, protection, direction, feeding,

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feeding, cloathing, healing, and glorifying them at the last, *Iohn* 16.8. *rom.* 8.9. *Iohn* 16.13. *2 cor.* 1.2. *Iohn* 1.17. *col.* 1.19. *Ephes* 3.19. *Gen.* 29.29. *Ier.* 3.19. *Isai* 1.10. *Acts* 13.34. *Lam.* 3.23. *Phil.* 2.7. *Gal.* 4.5. *2 cor.* 4.9. *1 Pet.* 1.17. *psal.* 68.19. 121.4. *Exod.* 33.14. *Hosea* 2.14. *Iohn* 10.3. 6.51. *psal* 71.25. *Matth.* 15.26. *rom.* 13.14. *reu* 3.18. *psal.* 103.3. *2 Tim.* 4.8. *psal.* 48.11. And Christ by his Spirit doth, as a kinde Husband and Head, worke powerfully by his Spirit in the revelation of the everlasting Gospel, to the conversion, justification, preservation, consolation, and bestowing temporal and spiritual blessings on the Church; *Rev.* 15.3. *1 Tim.* 6.16. *Ephes* 5.23. *col.* 1.18. *Deut.* 25.5. *Hebr.* 2.14. *Iohn* 20.17. *prov.* 17.17. *1 cor.* 6.20. *Iohn* 17.6. *1 Iohn* 2.2. *2 cor.* 2.16. 4.6. *Luke* 11.20. *2 cor.* 5.19. *Hebr.* 1.8. *Iob.* 17.17. *Gal.* 4.19. *1 pet.* 1.24. *1 Iohn* 3.9. *psa.* 23.4. 119.92. *Matth.* 4.4. *1 Tim.* 4.5. The fifth consequent Christians possesse, injoy, and are partakers with Christ their Mediatour, in his Offices, as King, Priest, and Prophet. First, in the spiritual, universal, and eternal Kingdom of Christ, that hath Prerogatives Royall, *psal.* 115.3. Parliaments, *2 cor.* 5.9, 10. Scepter, *psal.* 45.4. Subjects, *phil.* 2.10. Service that is free, *psal.* 110.2. Sword that is sharpe, *Hebr.* 4.12. Circumstances, *Matth.* 15.8. Meanes, that is, faith, *2 Tim.* 4.7. The Cause efficien, God, &c. *prov.* 8.15. Effects, as war and peace, &c. *Matth.*

Matth. 10. 34. *Luke* 2. 14. and ends in it, God's glory and man's good, *prov.* 16. 4. *1 cor.* 10. 31. In this Kingdom there is nothing but peace, joy, light, righteousness, and tranquillity for evermore, *psal.* 16. 11. *Apoc.* 21. 23. *Rom.* 14. 17. *Matth.* 13. 41. *Apoc.* 19. 14. *1 Kings* 5. 6. *1 Pet.* 1. 8. *rev.* 21. 9, 19. *Ephes.* 3. 19. 3. 8. 3. 10. In the benefits of his prophetic Office, Christians enjoy participation of Christ's inherent copulation, *1 Cor.* 6. 17. Revelation of his Father's will, and that first immediately, *2 Pet.* 1. 21. and secondly, mediately, *2 Peter* 2. 5. *Dan.* 10. 8. Reconciliation, *Psal.* 112. 7. *Job* 5. 21. Remission of sinnes, *Acts* 2. 39. *Matth.* 26. 2. Impuration of righteousness, *1 Corinthians* 1. 30. *2 cor.* 5. 21. Acceptation with God, *Ephes.* 1. 6. *Ezek.* 20. 4. Adoption of Sonnes, *Gal.* 4. 5. *Ephes.* 1. 5. Corroboration in the faith, *Col.* 1. 11. 2. 19. *1 pet.* 5. 12. 1. 5. 1. 11. *2 cor.* 11. 3. Intercession, *Rom.* 8. 34. *hebr.* 5. 25. *Zach.* 12. 10. *Isai* 53. 12. *Gal.* 4. 1. *rom.* 8. 26, 27. Sanctification. *1 Thess.* 5. 23. Preservation, *Psal.* 145. 20 97. 10. And glorification is discovered to the Christians faith begun here, and perfected in the next world, *Ro* 8. 30. In the priestly Office of Christ, Christians see and enjoy their unction, conjunction, sufficiency, universality, efficacy, offering, guilt, worth, and permanency solemnity, and eternity. Thus, the anointing of Christ is transcendent, *Psal.* 45. 4. The conjunction of Kinghood is admirable, *Psal* 85.

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39. Ge. 15. 18. Heb. 7. 1. The sufficiency of it superabounds, He. 7. 25. The perfection of the office is entire, Heb. 10. 14. The universality is riches to all ages, *sc.* John 4. 21. Luke 2. 32. The efficacy of it alwayes prevailes, Luke 14. 11. If. 61. 1. The guilt of sin, 2 cor. 5. 21. The worth of blood, 1 Pet. 1. 16. Acts 20. 28. The solemnity thereof, He. 7. 21. the eternity of the Priesthood, and the permanency of the vertue of Christ's prayer, his intercession, is by presentation now, and not by prostration, petition and supplication to God, Luke 22. 32. John 17. 20. And the Christian knowes that the work of salvation is wrought by Christ already, he hath satisfied Gods justice, fulfilled the Law, destroyed sin, death, and hell, blockt up hell gates, ransomed the Elect, opened Heaven, obtained pardon, and hath brought in everlasting righteousness, Isai 26. 12. 55. 7. 61. 10. Dan. 9. 24. Rom. 5. 10. Psal. 30. 5. 1 cor. 1. 30. 1 cor. 3. 23. Job 5. 23.

Qu. What's the Gospel, and the particulars that are necessary to be known therein? *Ans.* 'Tis a glad, great, glorious, and hidden mystery to carnal men, but revealed to Christians by the eternal Spirit, Luke 2. 10, 11. rom. 10. 15 col. 1. 27. rom. 16. 25. col. 1. 26. 1 Tim. 2. 16. rev. 14. 16. John 16. 13. The Gospel is glad tidings, Rom. 10. 15. Luke 2. 14. 'Tis glorious in it's original, instruments, and sequel that follow it, Ephes. 3. 17. revel. 5. 9. 'Tis hidden in part from Christians, and totally from the Reprobates,

bates, in regard of the experimental knowledge of it, and the true enjoyment thereof, 2 Peter 3. 18. 1 Cor. 13. 9. 1 Cor. 4. 14. Rom. 20. 26. Coloss. 2. 3. Col. 1. 26. 'Tis great, consider persons or things, 1 Tim. 3. 16. Psal. 87. 3. 'Tis certain in Christ and to the Elects faith, 2 Cor. 1. 20. Col. 2. 2. 'Tis swift, Matth. 28. 28. Psal. 119. 1, 2. 'Tis full of influence, urging faith and repentance, Mat. 3. 2. Ro. 15. 13. and hath been preached and entertained of them, as it's act in all Ages, Rom. 1. 16. Acts 13. 48. Matth. 3. 5. 'Tis an everlasting Gospel in two respects. 'Twas from the beginning propounded to man as soon as he needed Christ, Gen. 3. 15. John 3. 16. Rev. 14. 6. Because no Doctrine is to come in the room of it, to take place of the Gospel, 1 Peter 1. 25. Hebr. 10. 26. 'Tis effectual, it reveales life, begets to God, brings blessing, workes magnanimity in our hearts, violence in our pursuit of Christian righteousness, poverty of spirit, purifieth the Conscience, and sets the Soul at the true liberty in teaching how to serve God in spirit and truth, *id est*, to believe that Christ hath serv'd God for us, that's evangelical, 2 Tim. 1. 10. 1 Cor. 1. 16. Rom. 15. 19. Isai. 61. 1. Matth. 11. 5, 12. Luke 16. 16. Hebr. 10. 22. Luke 4. 18, 19. John 14. 6. 1 Cor. 1. 30. 2 Cor. 3. 17. John 4. 24. The proper Gospel is that that sets out Christ's benefits, as pardon of sins, peace, joy, and the Christian righteousness,

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Ro. 10. 15. 1 cor. 1. 30. 2 cor. 5. 21. Lu. 2. 14. 2 cor.
 4. 3. The metonymical Gospel is that part of
 the Word, which sets forth the Conception,
 Birth, Life, and Death of Christ; as *Mat-*
thew, Marke, Luke, and John. And how the
 Gospel transcends the Law, in matter, sub-
 jects, ends, condition, qualifications; quality,
 manner, confirmation, persons, and in scales,
2 cor. 3. 6. 7, 8, 9 *ills.* 'Tis to be preached plain-
 ly, and clearly, purely, sincerely, constantly,
 and vehemently; powerfully, of necessity,
 and not covertly, in a cloud, darkly, much
 lesse mixt with a strange tongue, or enviously,
1 cor. 11. 3. 1 cor. 9. 16. Phil. 1. 15. 2 cor. 4. 2.
2 cor. 5. 20. 1 Pet. 4. 11. The Gospel was re-
 vealed to the Fathers of old for five Causes:
 for their comfortable expectation of Christ,
 that they might long for the Messias, *Isai 40.*
26. 4. 1, 2. That none might plead ignorance,
Hebr. 1. 2. That their speculations might be
 above the Shadows, Types, and Figures in
 Christ, who is the substance and truth of
 them all, *Hebr. 8. 1. Jer. 42. 2. 33. 14.* That
 the majesty, honour, and glory of Christ,
 might be the more perspicuous when he
 should be exhibited in the flesh, *Isai 40.*
3. Doubtlesse the Fathers knew God com-
 fortably, in Christ that was to come, eat
 and dranke Christ sacramentally, had faith
 unfeigned, and were effectually saved by
 Christ that was to come, as we are by Christ
 that

That is already come, *John 1. 18. 1 Cor. 10. 3. Heb. 11. 4. — 37. Rom. 10. 14. Acts 15. 11.* That the united Churches and Gentiles, seeing more distinctly the efficient, formal, material, and final Causes of our salvation, *Rom. 1. 1. Gal. 3. 13. Rom. 1. 16. Rom. 4. 2.* And when Christ was exhibited, crucified, and ascended: they having a fuller revelation of him, and consolation from him. I say, that they might be filled with joy unspeakable and full of glory, and continually sound forth his praise, *1 Peter 1. 8. 1 Thess. 5. 18. 1 Tim. 1. 16.* The Gospel was left on Record for three Causes, to prevent heresie, to settle faith, to be a perfect Cannon and Rule to keep out counterfeit Bookes, and bastard Cannons, that might be else written and taken, yea, engrain'd for Scripture, *Gal. 1. 8. 1 Tim. 3. 16. Rom. 15. 4. John 10. 31.* The Gospel is most excellent, in the authority of it, *Rom. 1. 1.* In the antiquity of it, *Gen. 3. 15.* In the quality of it, *Luke 2. 10.* 'Tis divine, antient, comfortable, and precious, and engendreth faith, *Rom. 1. 1. Gen. 3. 15. Luke 2. 10. John 14. 29. 17. 17.* And true Christians do honour it by their presence when it is preached, and by their practising of it, by pleading for it, by promulgating it, by providing sufficient maintenance for the Preachers of it, *1 Cor. 13. 14. Exod. 16. 6. psal. 110. 2. Rom. 1. 13. Acts 18. 16. Jude 1. 30.* The Gospel is holy, *Titus 1. 1.* It makes holy, *John 17. 17.* It was

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indited by the holy Ghost, 2 Peter 2.21. For holy ends, to teach, convince, direct, and instruct in righteousness, 2 Tim. 3.16. The Gospel hath five things in it that are very considerable; it's history, the incarnation, life, and death of Christ: it's effects, remission of sins, destruction of Satan's kingdom, the exaltation of Christ's Kingdom, the admirable Doctrine and precious prophecies and promises. The rules of direction contain'd in it, *Matth.* 28.20. The Gospel and the Law agree in the Author, that is God; in the matter, that is Truth; in the end, that is God's glory, man's good; in the subject, man employed in Law and Gospel; but differeth as brought to Adam in the author, matter, manner, remuneration, subject, and end. Though the Author God appeared in the Gospel as a Father reconciled; but in the Law only as a Creatour. The Law for the matter of it, 'tis of workes; but the Gospel is of grace. The Law for the manner of it was in our righteousness mutable; the Gospel in Christ's righteousness immutable. For the reward of the Law 'twas of debt, but the Gospel's reward is of grace. That, for the subject was to all innocent men, this to the Elect, though in themselves sinners. That, for the end of it was the glory of God's justice, this to the eternal praise of God's mercy and justice by Christ, through him, in him, and for him, *Rom.* 11.36. *Ps.* 55.19. *Job.* 23.8. *Job.* 4.32. The Law
and

and Gospel as delivered by *Moses*, do differ in the Authour, Mediatour, blood, adjuncts, and effects. The Authour God appeared angry in the Law, but wel-pleased in the Gospel, *Mat. 3. 17. Heb. 12. 18, 22*. For the Mediatour of the Law was a servant, but the Mediatour of the Gospel was the Lord Jesus, *John 1. 17*. For blood, the first was of beasts, the second of God, that is, of him that was of God and man, *Acts 20. 28. 1 Ti. 2. 5. he. 9. 12*. For the adjuncts of the Law, they were weak, heavie, and burdensom, *Acts 15. 10*, but the adjuncts of the Gospel are strong, easie and light, *Mat. 11. 29, 30. 1 Cor. 9. 8. 2. 1 Cor. 53. 1*. For the effects, first 'twas a bill to binde, a prison to shut up, and a very death to all that were under it, *2 Cor. 3. 6-9*. But [ever blessed to God for it] the Gospel is an acquittance, discharge, and life, that is, both free, full, and for ever, *2 Cor. 3. 6, 18*. The Law and Gospel differ in three speciall circumstances; in subject, place, and time. For the subject, 'twas written in tables of stone, and that without, *Exo. 34. 1*. But the subject of the Gospel was written in the flesh, and that within the heart, *2 Cor. 3. 2, 3, 4, 5, 6, 7. Ezek. 11. 16, 33, 25. Jer. 31. 33*. The place of the first was Sinai in darknesse, but of the second 'twas Sion in light, *Exod. 19. 18. Hebr. 12. 22*. The time of promulgation of the Law; was in the infancy of the Church, and for duration, 'twas but for a while, *Gen. 49. 10*. but the Gospel in clearnesse of vision, and fuller dispensation is

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in the fulnesse of time, and to remain for ever to the world's end, to be published to the Saints, *Gal. 4.6. rev. 4.6.* For the Rules that are to be observed in expounding the moral Law, that no Commandment be expounded contrary to the Scriptures, *Nehem. 8.8. Math. 15. 4, 5, 6.* That every Commandment requires perfect, exact, and undivided obedience, both inward and outward, in soul and body, upon pain of death and Hell fire, to be suffered for ever by the Offender, for the least escape, failing, or aberration, *Mat. 5. 22. 28. 34. Gal. 3. 10.* That where any sin is forbidden, the contrary vertue is required; and where any thing is called for to be done by the Creature, the sin that is contrary to it is forbidden, *1 Cor. 15. 34. Math. 4. 10. Ephes. 4. 18.* That under one main sin forbidden expressly, all sinnes of that kinde, and all the occasions to that sin are also forbidden, *1 John 3. 15. 1 Thess. 5. 22. Math. 5. 21, 22. Judges 5. 23.* That every particular command from God bindes all under it, besides or against the general, *Exod. 7. 4. Isai 7. 13, 14. Gen. 22. 3. 1 Kings 20. 35.* That two Duties never meet at once, *Luke 10. 32. Mat. 12. 7. Mat. 9. 13.* That Negatives while they stand in force, alwayes binde all under them, *Exod. 20. Deut. 4.* That in a case of opposition, the more weightier respects must bear sway; Duties of the same degree of the first table are to have the pre-
cedency, *Exod. 20.* That such Commandments

as are grounded on an inferiour equity, if it be particular or dispensable to us, in a case of superiour equity to that upon which they were first grounded, 1 Sam. 23. 5. Acts 16. 3. That when the equity of any Commandment ceaseth, that Law is expired, so that the groundwork and structure fall both together, Acts 25. 20, 21, 22. That the moral Law, in its rigor doth not admit of any dispensation, mitigation, commutation, or substitution of one for another, the Law knowes not Christ a Surety, our dayes-man betwixt God and Man, but curseth, damnes, and destroyeth all that are under its authority, dominion, and power, Gal. 3. 10. *Q. What is considerable in the mystery of godlinesse, Christ come in the flesh,* 1 Tim. 3. 16? The commendation, greatness, and excellency of it, the explanation of it. 'Tis a strange mystery, 1 Iohn 4. 19. 3. 7. 2 Cor. 5. 17. 1 Cor. 15. 48. 2 Tim. 3. 12. 1 Tim. 3. 9. 'Tis a great, deep, and marvellous mystery, Job 28. 14. 1 Cor. 13. 14. 3. 'Tis an extraordinary mystery, Psal. 92. 5, 6. Math. 13. 11. Ephes. 3. 10. 1 Cor. 2. 7. 'Tis a certain mystery beyond all peradventure, perhaps, or it may be so, it is without all question, contest of all devils and men, 1 Tim. 3. 16. Math. 8. 29. Marke 5. 7. 1. 24. Luke 8. 28. Acts 16. 17. 19. 15. Christ is the truth of all truth, with all confession, the covenant, that is firme and sure in all things that is ordered aright, 2 Sam. 23. 5. Iohn 14. 6. 'Twas Christ

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brought us into favour again with God, made up the breaches for us, he hath knit the true knot, united us to God, restored God's Image again in us, and he worshiped God perfectly for us, and so presents us unto his Father in all his perfections, *Heb. 10. 14. Eph. 5. 2. Eph. 1. 30.*

The explanation of it: Christ by his incarnation, assuming our nature, was conceived without sin, borne without sin, all his thoughts, words and works are pure, perfect, and altogether without sin; true it is, God and man were quite out, and all bonds were quite burst asunder by the violation of his pure Law, but Christ hath knit them together in one again; and God and man that were at odds, are made one again, yea, and are reconciled together firmly. This corrupted, filthy, and accursed creature flesh, that was so hatefull to God, is by the righteousness of Christ received into union again, Christ in our flesh became sin, that we might be made the righteousness of God, *2 Cor. 5. 21. Iohn 1. 12. Heb. 10. 20. Iohn 4. 24. Heb. 10. 14.* Christ by his fulfilling of righteousness for us, that as God was pleased to lay on him the iniquity of us all, so he hath borne them all, and paid an all-sufficient price; so that justice it selfe can demand no more of him, or any that he died for; he satisfied God's justice, pacified his wrath, beat out the teeth of the Law, took away sin, destroyed death, the devil, hell, and removed the curse,

that

that up hell gates, open'd heaven, obtain'd mercy and life eternal, for all truly religious persons, viz. all the Elect that are new-borne, that believe that Christ was born for them, and that Christ hath paid the debt of service to God for them, and the debt of suffering, so that they shall no more suffer for sin, to speak properly, 1 John 3. 8, 9. Heb. 7. 22. John 19. 30. *Isa* 53. 6. 11. 1 Pet. 2. 24. Col. 2. 14. Christ by his approbation. Angels saw these things to be just, and testified the same to men; they saw Religion brought into the world by Christ, the true *Elias*, that was to restore all things again; of whom *Elias* was but a type, they saw God and man united together in Christ's conception, they saw the birth, life, death, passion, agony in the garden, his blood like sweating, at the worke of our redemption, they heard his groans and prayers, saw his tears which he shed for our sins, his miracles he wrought, goings out, and comings in; and had the charge of his humane nature, were eye-witnesses of his Burial, Resurrection, and Ascension; and now see his glory in Heaven; they sang, Glory be to God in the highest, and good will towards men, they brought that tidings of great joy, the glorious Gospel, the will of God, which he hath sealed with his own blood, and the eternal Spirit, the Seed of God in the hearts of the faithfull, is appointed to declare the everlasting Gospel to the Churches, 1 John 3. 9. Luke 2. 14. Matthew 4. 4. 4. 7.

Rev.

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Rev. 12. 6. Christ by his promulgation, he is
 preached and tendered to the Gentiles which
 knew not Religion, Christ, nor God, but were
 without promise, Christ and God, serving
 dumb Idols, but now the whole world rings of
 Christ, and every Pulpit sounds forth Christ,
 or at leastwise they should do so, *Matth. 28. 24.*
Ephes. 2. 17. *Rom. 10. 17.* Christ by his successe
 among men, some believe in him, and receive
 that life, liberty, and salvation, that he hath
 wrought for them, so freely, fully, and per-
 fectly, that nothing can be added thereunto,
 or diminished. And all the good that ever God
 did to his Church in former times was Christ
 Jesus the Messias, that was to come, and all that
 he doth, or will bestow upon his Church to the
 worlds end, both grace and glory, is in, through
 and for Christ Jesus, that is already come, and
 he never will bestow any thing in mercy, but
 through Jesus Christ, he being the new or
 living way, that he hath made for us, to come
 unto God by, through the vail of his flesh.
 Some there are that walke in Christ, possesse
 and enjoy Christ, and are in favour with God,
 do worship God in spirit and in truth [that is]
 in Christ Jesus, [that is] they do believe that
 the perfect worship, Christ Jesus performed,
 stands for them for ever, and in all Ordinances
 the Spirit of God presents this before the view
 of their faith, *Iohn 4. 24.* *Hebr. 10. 20.* *Iohn 1.*
23. 1. *Peter 5. 12.* Christ by his exaltation to
 Heaven,

Heaven, hath made way for man that was shut out by sin (to his Father into Heaven in glory) so that his coming in his humiliation was not in vain, for he hath not left ought to pay for the Church, but hath got more for her than *Adam* lost, for he onely lost created felicity, but Christ hath purchased of his Father remission of sinnes, and eternal glory, *Ephes. 4. ult.* so we see clearly that Christ is all that Ministers should preach, and people enjoy, *Isai 9.6. Psal. 25.13. Prou. 3.32. 1 Cor. 2.10. Psal. 77.19. Iudges 13.18. 2 Cor. 5.17. 2 Tim. 3.12. Ephes. 3.10. rom. 11.33. 1 Tim. 1.6. 5.16.* For all things in former times did but shadow out Christ that was to come, *Col. 2.26. Isai 28.12. 28.16. Psal. 77.19. 2 Peter 3.13. Psal. 77.12. Col. 2.0. Exod. 7.17. Rev. 5.5.* And Christ is that new *Adam* in which Christians stand, for he was a representative person, and whatsoever he thought, spake, or did, was for the Church, and every particular member thereof, to make them freely, perfectly, and invisibly, mystically, evangelically and passively righteous, *1 Cor. 18.48. rom. 5.19. ephes. 5.26-30. Gal. 1.1. 2 Cor. 5.21. 1 Cor. 1.30.* And therefore the Church doth well in holding forth and believing, that God from all eternity hath by his immutable purpose and decree, predestinated unto life, a certain selected number of particular men, the Elect, invisible, true Church of Christ, that neither can be augmented or diminished, the rest

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rest are eternally, unchangeably, and perpetually reprobated unto death eternal, Ephes. 1. 4. 5. 2 cor. 1. 9. Jer. 1. 5. 31. 3. psal. 33. 2. 89. 28. 33. 11. Isai 24. 14. 14. 24. 27. mal. 3. 6. rom. 9. 11. 2 Tim. 1. 9. 2. 19. Ephes. 1. 9. 11. math. 20. 16. 24. 40. 41. Luke 17. 26. rom. 9. 27. 11. 5. Hebr. 12. 33. 11. 23. Ephes. 4. 13. rom. 8. 13. John 2. 19. revel. 21. 27. That the onely moving efficient cause of Election. Is the meer good pleasure, love, free grace, and mercy of God, and not foreseen faith, good workes, pre-required qualities or conditions in the persons elected, Exod. 33. 19. John 5. 21. math. 8. 2. 11. 27. Luke 10. 21. Deut. 7. 8. Hosea 14. 4. 1 Sam. 13. 22. 2 Sam. 12. 22. James 1. 18. rom. 9. 27. 11. 5. Ephes. 1. 5. 7. 11. 1 cor. 2. 5, 8. cant. 2. 5, 8. 2 Tim. 1. 9. Deut. 7. 7. Job 41. 11. Ezek. 16. 6. rom. 9. 11, 16. mat. 24. 40. mal. 1. 3. 1 cor. 26. 28. rom. 11. 5, 9, 11. Though sin be the onely cause of Damnation, yet the sole and primary cause of non-election or reprobation, is the meer free will and pleasure of God, and not the prevition, preconsideration of any actual sin, as Infidelity, or finall Impenitency, Math. 25. 41, 42. rom. 2. 9. math. 11. 15. 24. 41. 24. 40. Luke 17. 38. rom. 9. 11. mal. 1. 2, 3. That there is not such free will, universal grace, or sufficient abilities communicated unto all men, whereby they may repent, believe, and be saved, if they will, Jerom. 10. 21. 25. Prov. 16. 1, 9. Isai 26. 12. John 15. 5. 2 cor. 3. 5. Psal. 2. 13. John 8. 44. That Christ Jesus died

died sufficiently for all men, his Death being of sufficient intrinsic merit in it selfe, though not in God's intention, and Spirit's application, to redeem and save even all mankind, but primarily, really, and effectually, for none but onely the Elect, for whom alone he hath actually, and effectually obtained remission of sins and life eternal, 1 John 2.1, 2. 1 Tim. 2.6. math. 1.21. John 10. 11. 15. 17. Ephes. 1.4. 7.5. 25-27. reuel. 5.1, 9, 10. The Elect do alwayes constantly obey evangelically, neither do they, nor can they finally or totally resist the inward, powerfull and effectual working of God's Spirit in their hearts in the very act of their Conversion, neither is it in their own power to convert or not convert themselves, at that very instant time when they were converted, Rom. 8.30. 9.19. John 6.37 Cant. 1.4. 1 Thess. 4.9. Ephes. 1.10, 19. Acts 16.1. 26.19. Rom. 3.7. Job 9.1, 12. Psal. 115.3. Prov. 21.1.30. Psal. 135.6. Isai 54.21. 43.13. The true justifying and saving Faith is proper and peculiar to the Elect alone, who after they are once truly regenerated and ingrafted into Christ Jesus their Head by Faith, do alwayes constantly hold out and persevere unto the end, and though they sometimes fall through infirmity into grievous sinnes, yet they never fall totally, or finally, from the state of grace, Titus 1.1. Acts 13.48. Rom. 11.7. Psal. 117.24. Psal. 145.14.

2 If

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Q. Is the Lord Jesus his mercies, as effectual for the elected, yet unborn, as for those that lived in his time, before and since? Answer. Yes doubtlesse, The Lord Jesus Christ is in all respects, as fully the the Saviour of those that are elected, that are yet unborn, as those that now believe, or those that have formerly believed in him, and were saved by his merits, *Hebr. 1. 9. 8.* *1 Iohn 2. 2.* *rom. 8. 33.* *1 Peter 1. 12.* *Titus 1. 1.* *col. 3. 12.* *rom. 9. 11. 11. 5.* *marth. 24. 12.* And the Elect are called the world, *1 Iohn 2. 2.* for these reasons, because they are in God's esteem more excellent than all the world, *Prov. 12. 26* *psal. 16. 3.* *marth. 16. 26.* because they are Lords over all the world, *Gal. 4. 1.* *Hebr. 1. 14.* because they are clean, *Ephes. 5. 25, 27.* *Apo. 1. 8.* *1 Iohn 1. 7.* *Ezek. 36. 25.* *Iohn 13. 10. 19. 3.* because they are adorned with the beauty of Christ, *Ezek. 44. 30, 32.* *can. 4. 7.* because they are perfect in Christ, *Hebr. 9. 14. 10. 14.* *rom. 12. 1.* *psal. 45. 9, 13.* because they are most beautifull, comely, and lovely in God's eye-sight, *can. 4. 7.* *Ephes. 1. 4. 2. 31.* *1 Cor. 13. 7.* because they are God's jewels, pearles, gold, lilies, trees, light, and starres, *mal. 3. 17.* *Dan. 12. 3.* *rev. 2. 20.* *phil. 2. 35.* *psal. 121. 49. 12. 14.* *Isa. 13. 17.* *revel. 21. 31.* *can. 2. 16.* because they are Kings and Priests to God, though mystically, passive, and spiritual Kings, *Rev. 1. 6.* *1 Peter 2. 3.* *1 Cor. 2. 15.* *Gal. 4. 1.* because they are the true Propriators of the world, *1 Cor. 3. 22.* *rom. 8. 27.* because they are a

little

little world within themselves, 1 John 2.2. because the world was made principally for the Elects use, Gen. 1.29. 1 Cor. 3.22. because they are the most excellent part of the world, Psal. 16.3. Colos. 1.18. Ephes. 1.22. because they are fortified. First, Christ is their armour, sence, tower, and bulwark, Ephes. 6.12. 3.16. Rom. 13.13. Isai. 32.3. Psal. 44.11. 48.12,13. Mark 7.24. Deut. 32.8. Secondly, the Spirit of grace, and the Word is their Direction, and Angels are for their protection, John 16.8. 13.15. Psal. 37.7. Hebr. 1.19. because they are alwayes in motion. First, there is a constant progression in Religion, and therefore Christians are called pilgrimes, strangers, and travellers, Phil. 3.12,15. Hebr. 11.12,13,14. Secondly, they are tost by temptations, troubles and afflictions, alwayes fleeting, John 16.33. 1 Tim. 3.12. Because they are permanent, constant, and alwayes continue in grace, John 10.28. Mark. 14.24. Psal. 135.1. Because they shall continue in the world to come in glory, 1 Peter 3.4. 1 Cor. 5.1. 1 Thess. 4.17. The Elect are called the whole world for five causes. Because they are the true Propriators of all the blessings of this world, 1 Cor. 3.22. because they are the Heires of Heaven, Marke 10.30. Hebr. 1.1. 6.5. Luke 18.30. because they are the principal, the best part of the world, and the soul is stilled man, the whole world, Psal. 16.3. Isai 13.12. Gen. 2.7. 7.4. 27.2. 1.27. 2 Cor. 4.16. Eph. 3.16.

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3:16: 1 Peter 3:4. Marke 14:9. rev. 16:14. Because they are an intire, compleat, and glorious multitude, made up of divers parts, to which none can be added or diminished, Eph. 1:23. rom. 11:25. revel. 14:4. revel. 7:9. Because they are gathered out of all parts and corners of the World, from Nations, People, Degrees, Conditions, Sects, and qualities of men, Psal. 50:5. rev. 7:9. Acts 8:4. Isai 40:11. matth. 23:11. 1 Peter 1:2. matth. 24:30. Isai 43:5,6. 54:7,8. Ier. 23:3. 31:10,11. matth. 8:11. 24:31. Ephes. 1:10,11,14. Iohn 11:52. 10:16. Psal. 107:3. hebr. 1:14. 1 Tim. 2:10. And there be seven exceptions of the word [*world*] very clearly set forth in the Scriptures. First, it is taken for the fabricke of Heaven and Earth, and all the Creatures in the World, Psal. 24:1. 50:12. 96:13. Psal. 90:2. Iob 34:13. ps. 97:1,2. Nahum. 1:5. Acts 17:24. hebr. 1:2. hebr. 11:3. The Inhabitants good and bad, all man-kinde in general, Psal. 33:8. 49:1. Rom. 3:19. 5:21. The Reprobates onely, all wicked and Christlesse men, 1 Iohn 5:19. Apoc. 13:3,4,7,8. The wealth, possessions, and glory of the World, Mat. 16:26. The place and multitude of men of severall places, and Nations, either in one or in severall successive Ages of the World, Luke. 2:1. Acts 3:10. 19:27. mat. 24:14. Acts 24:5. Col. 1:5,6. rom. 1:8. Marke 16:15. 14:9. Apoc. 16:14. The admiring multitudes of one or divers Countries, that follow a man or men, whether

whether Preachers, Philisians, or Lawyers
 Job 12. 19. The Elect of all Ages, Nations,
 and people, both Jewes and Gentiles, 1 Iohn
 2. 2. 1 Iohn 4. 14. 2 Cor. 5. 19. bry. 10. 14.
 Where the Church is styled the chosen, clean-
 sed, believing, reconciled, saved and perfected
 World, by Christ their Head. Now Christ is
 our Head, 1 Cor. 11. 2. together with the ground
 or reason of it. What head signifieth, and the
 consolation of it. 'Twas God's great designe
 thus to fit and qualifie Christ, that so the
 Church might receive from Christ their Head,
 all the influences of God's grace here, and
 glory hereafter, Row. 8. 3, 4. eph. 4. 13. 5. 25. col.
 1. 22. 1 Iohn 3. 7. Rev. 19. 8. 14. 5. Psal 45. 9. 9.
 13. heb. 7. 26. Col. 1. 19. 29. Isai 9. 6. Psal. 45.
 4. 1 Tim. 2. 1, 5. 2 Cor. 12. 9. Psal. 89. 19. 85. 10.
 90. 17. 71. 16. Psal. 77. 19. 77. 12. Christ was fit-
 ted for us, Isai 32. 2. Gal. 2. 20. Act. 13. 38, 39.
 Matth. 11. 28. Act. 4. 12. Iohn 14. 6. 1 Cor. 11. 3.
 Eph. 5. 23. 4. 15. Isai 7. 14. 9. 6. Luke 1. 42. 72.
 Luke 2. 7. 8. 4. 22. 7. 7. 19. Marke 14. 6. And
 when Christ is said to be our Head, it signi-
 fies our glory, excellency, superiority, prehe-
 minency, sovereignty, chieftain, and general
 Majesty, Crown, wisdom, understanding, dis-
 cretion, prudence, fore-cast, care, sound-
 nesse, height of courage, steadfastness of resolu-
 tion, gravity, moderation of passions, dexteri-
 ty in managing business, ability to do more
 excellently, pre-eminency and prerogative of
 D

40 *Since Christe heads laid down*

best operations, every way fitted for faithful
 and honourable imployment, sympathizing
 with the body, tenderly refreshing it selfe and
 the body, ordering and directing it, and is the
 well-spring and fountain of life, motion,
 sense: and whatsoever liveliness or excellen-
 cy is in the body, it's derived from the animal
 spirits, and cometh from the brain, which if
 once stop, the body will be surprized with the
 dead Palsie: Now the same the Head is to the
 Body natural, Christ is to the Body mystical,
 and much more wilous, beneficial, and profit-
 able, *Numb. 14. 18. Psal. 44. 4. 47. 4. Rth. 2. 9.*
eph. 1. 22, 21. Psal. 8. 4, 6. Job. 9. 14. Cant. 9. 10. Psal.
28. 5, 6. 45. 3, 4. Isai. 9. 7. eph. 3. 10. 1 Peter 2. 23.
Mark. 7. 30. Gal. 2. 12. Psal. 45. 4, 5, 6. hebr. 2. 17.
Rev. 22. 3. Mat. 4. 2. Iohn 15. 4. 3. 38. 1. 4. Luke
 2. 32. So that Christ is to the Church pro-
 tection, defence, direction, reconciliation,
 preservation, sustentation, tender love, con-
 solation, carefulnesse, helpe, succour, and sup-
 portation, kindnesse, health, wisdom, and
 friend in Court to non-suit all our actions, the
 accusations of their evil; pleading our cause,
 preserving us from the fury of Pharaoh, *Psal.*
78. 10. and from the persecution that walketh
 in darkness, *Psal. 91. 5.* A tower to keep thee
 from all sort of danger, *Isai. 3. 10. 27. 4. Psal.*
127. 1. 18. 12. 2 Cor. 5. 1. 2 pet. 3. 13. Iohn
3. 1. 15. 16. 8. 38. Thy King, Captain, Pro-
 phet, Priest, Governour, Shepherd, Father,
 Mother,

Mother, Brother, Kinsman, Friend, Husband, Physician, and Bishop, thy pillar of fire by night, and cloudy pillar by day, *Iſa* 4. 6. Mercy-seat, citie, countrey, new heaven, new earth, life, liberty, sweet dews, winde, showers, light, waters, shadow from the heat, watch-man that never slumbers nor sleeps, thy horn of saluation, the Lion of the Tribe of Judah, thy head to guide thy feet into the way of peace, *Luke* 4. 7. 9. Any thing, every thing, all things that the forenamed Kings to their Subjects, Captains to their Souldiers, and the Head to the Body, ought to be, or can be: Christ is eyes to the blinde, ears to the deaf, legges to the lame, cloaths to the naked, riches to the poor, honour to the contemptible, life to the dead, liberty to the captives, joy to them that are of a sad heart, beauty to the deformed, that garment of gladnesse instead of weeds of mourning, *Iſa* 61. 3. peace to the troubled conscience, consolation to the sorrowfull, light to them that sit in darkness, and in the shadow of death, that wander in the wilderness of sin, death and desperation, to such Christ is a guide by his Spirit and Word, to bring them to the door of hope [himselfe] the way of peace, truth, and life, in the valley of Achor, into fullnesse and plenty it selfe, *Hebr* 6. 18. *Math* 4. 9. *Ioseph* 2. 22. 14. 19. *Luke* 1. 79. *Iohn* 14. 16. *Math* 11. 30. *psal* 116. 7. Christ is that rest, and they doe well that take him for their Centre, *Acts* 4. 12.

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W *Matth.* 7. 24. *John* 14. 6. And the clear knowledge of Christ is able to settle the soul, and to answer all Objections, if thou be a poor, lost, damned, and cast away sinner, thy Saviour is called Jesus a thousand times in the New Testament, *Matth.* 1. 21. *Luke* 2. 11. 24. 21. *Matth.* 1. 23. *Luc.* 6. But I am a weak creature, a wretched sinner. Thy Saviour is God blessed for ever, the Al-mighty, strong, King of kings, eternal, immortal, invisible, the onely wise God, able to do abundantly above all that we can aske or thinke, *Ephes.* 3. 10. *rom.* 9. 5. *revel.* 19. 16. *1 Tim.* 1. 17. *rev.* 15. 3. Thou art ignorant, and darest not approach his presence, but the Lord Jesus is the key of knowledge, that great Prophet, Shepheard, and Bishop of our soules, and his knowledge is thine, and he laid down his life for thee, *Luke* 11. 52. 7. 16. *rev.* 3. 7. *Luke* 24. 45. *1 Peter* 5. 4. 2. 25. *John* 10. 11, 12, 15. *Luke* 15. 4. But I am blinde, sicke, and most poor, but Christ is thy treasure, pearle of price, the true bread, meat and drinke, indeed, all God's good things, the wedding garment, the Physician and phyicke, that hath cured thee in the presence of his and thy Father, *Matth.* 19. 21. 13. 44. 13. 46. *John* 6. 33. 55. *Luke* 15. 23. *matth.* 22. 4, 5. *Luke* 14. 15, 17. *matth.* 24. 28. *1 cor.* 10. 3. *Gal.* 2. 20. *1 Peter* 2. 2. *1 cor* 7. 5. *rev.* 2. 17. 2. 7. *phil.* 3. 9. *1 cor.* 1. 31. *rev.* 3. 18. 7. 9. 7. 27. *rom.* 15. 14. *2 cor.* 5. 21. *col.* 2. 10. *matth.* 2. 7. *Luke* 10. 33. *rev.* 22. 1, 2, 3. *John* 1. 9. 8. 18. *marke* 4. 21. But I am

am born in sin a sinner, and harbourlesse: the Lord Jesus his conception, birth, life, and death, resurrection and ascension, was for thee, *Acts 4. 27. Luke 1. 35. 2. 23. 1. 42. marke 1. 24. mat. 12. 20. John 6. 37. 2 Tim. 2. 25. Acts 5. 31.* Christ is thy house, city, countrey, new heavens, and new earth, better than ten thousand heavens, and earths, if there could be so many, *Isa. 65. 30. mat. 19. 27. 2 cor. 5. 1. Phil. 3. 10, 11, 12. Gal. 4. 2, 21. 1 John 2. 20. 2 Peter 3. 13.* But I am a feeble building, ready to fall, and a poor prisoner, but Christ is the house of salvation, the head-stone of the corner, and most puissant, and comes preaching salvation to the captives, and set at liberty poor bruised prisoners, that have been taken captives by the Devil, *Luke 1. 69. mat. 21. 42. 12. 29. col. 2. 15. Hebr. 2. 14. Luke 4. 18. Isai 61. 1, 2, 3. 1 Tim. 1. 15.* But I have a trembling conscience, but Christ his pure conscience is become thine, and he is stiled the King of peace, *Hebr. 7. 2. 1 Tim. 3. 9. Luke 2. 14. 19. 38. ephes. 2. 13, 14, 15, 16, 17. John 14. 27. 16. 33. Acts 10. 36. 20, 28. col. 1. 20. rom. 5. 1.* But I fell in *Adam*, am unclean, a stranger from God, and have no life in me, am spiritually dead, *Ephes. 2. 5.* Thy Saviour is the up-rising of many, without blemish, and one with the Father, and hath made thee one with God, *Luke 2. 34. 2 Peter 3. 17. John 10. 29. Luke 1. 35. 1 Peter 1. 19. 1 John 3. 15. John 1. 29. Hebr. 2. 11. 7. 26. 1 John 3. 3.*

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John 14. 30. 10. 30. 17. 31. 1 John 1. 5. 6. And he hath life in himselfe for thee, John 5. 26. 31. 25. Gal. 2. 20. 2 Tim. 1. 10. John 14. 19. But I am darknesse it selfe, and a very cursed creature in my selfe, Eph. 4. 18. Isai 62. 2. Gal. 3. 10. But thy Saviour is light, and was made a curse for thee, through the blessed one of God, and that blessing that makes rich, and addes no sorrow with it, that thou mightest be made all light in the Lord, and that the blessing of Abraham might be upon thee, Gal. 3. 14 Ephes. 5. 8. 1 Tim. 10. 12. Luke 1. 79. 1 John 3. 8. Eph. 5. 14. Gal. 3. 13. Marke 4. 61, 62. Mat. 3. 17. But I have no right to the Creatures, a childe of the Devil, wounded by Satan, and robb'd of all righteousnesse, and lie stinking in the grave of sin, but Christ thy Saviour is the lawfull heir of all things, that second Adam, who hath restored all again, and is Lord of all, Acts 12. 36. hebr. 1. 28. Mat. 21. 38. col. 1. 15, 18. rom. 5. 25. And the Son of God, Mat. 6. 4. 3. 2. 15. 1. 23. 1. 16. The good Samaritan, Luke 10. 33, 36. 11. 12. 49. The righteous man mighty in word and deed before God and all men, Luke 1. 23, 24. 19. The Resurrection and the Life, the Spirit and a quickening Spirit for thee, John 11. 25. Rev. 10. 6. John 3. 6. 1 Cor. 15. 49. 1 Peter 3. 18. John 3. 31. But I want faith, repentance, and patience, having a stony heart, but thy blessed Saviour is the Author and Finisher of thy faith, the patience and

and faith of the Saints, and his tender heart is
 thine, as well as his sincerity, 2 Cor. 11. 3.
 hebr. 10. 36. Luke 11. 19. James 1. 4. Job. 13. 1.
 10. 3. 5. 36. math. 14. 31. 26. 38. Mark. 13. 19.
 But I am a beast in understanding, and a very
 childe in the knowledge of the Truth, Psal. 78. 22.
 1st. 1. 6. But thy Saviour Jesus Christ is
 wisdom it self, yea, the manifold wisdoms of
 God, and justified of true Believers, and God
 makes over (to the Christian) all his wisdom,
 goodnesse, mercy, truth, and understanding,
 1 Cor. 1. 30. 25. 21. math. 11. 19. 13. 19. 13. 11.
 eph. 3. 10. 2 Cor. 5. 21. mat. 13. 11. 19. mat. 21. 19. 13. 11.
 But I am a Chicken, and the Kites, and cursed
 fiends, the Devil, the world, and the flesh,
 surprize me, and are ready so to devour me up.
 But the Lord Jesus Christ is thy all-sufficient
 Saviour, and compares himselfe to a Hen, and
 will keep thee more safely than any Hen can
 keep her Chickens, and none can pluck thee
 from under his wings of health, Mat. 23. 37. mat.
 23. 31. Luke 1. 49. But thou wilt say, my
 heart is sad; I droop and go away, but the
 Lord Jesus is stiled the consolation of Israel,
 the glad tidings of the Kingdom, strong con-
 solation, and that everlasting signe erected to
 be a present cure for all soul-maladies, and the
 expectation or desire of all Nations, Luke 2.
 25. 3. 1. hebr. 6. 18. Isai 55. 13. Hag. 2. 7. But
 thou wilt say, thou art wounded, sobby'd, and
 spoiled of all by the Devil; but thy all-suffici-

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Cent Saviour is the good Samaritan, Physician, and stronger than the Devil, who hath restored all things again, and perfectly cured thee before his Father, Luke 10. 33. 35. 11. 32. 49. col. 2. 23. 1. Iohn 1. 7. Eph. 5. 27, 30. 2. 10. rev. 12. 1. cant. 4. 7. Hebr. 10. 14. psal. 103. 3. 4. Iohn 13. 10. If thou say, thou art unrighteous, thy Saviour is styled a righteous man for thee, and hath made thee the righteousness of God in himselfe, 1 Cor. 1. 21. Luke 2. 23. 47. Luke 24. 19. But I lie in the grave of sin, and am very sensible of it: thy Christ is the resurrection, and the life, and a quickening Spirit, 1 Cor. 15. 49. Iohn 11. 25. rev. 20. 6. Iohn 3. 6. 1 Peter 3. 18. Iohn 3. 31. But I am unjust, indebted, un-approved of in my own conscience, and amongst most men, and the sentence of death hath passed upon me, 1 Cor. 1. 19. The Lord Jesus is approved of God, and hath made up the breaches for thee, and presented thee before his Father in his own goodness, and in his own time will give thee to know it for thy selfe: O man! why dost thou doubt? Believe and prosper, Job 5. 27. Iohn 16. 8, 9, 10, 15. Iohn 7. 12. Act. 2. 22. 3. 14. 2. 11. 4. 27. 3. 15. But alas, I am a dry tree, dead at heart, and the plague of the heart is upon me, 1 Kings 8. 38. But thy Saviour is the green tree, that tree of life, that beares twelve manner of fruits, and gives forth fruit every month, whose leaves do heal the Nations, who hath presented thee before his Father in his own fulnesse,

himselſe, and made thee a branch of himſelſe, and a man after God's own heart, in giving thee to reſt upon his perfect heart, as *David* did by faith in Chriſt that was to come, was partaker of Chriſt's pure, perfect, and ſincere heart, and therefore he's ſaid to be a man after God's own heart. But alas, poor man in himſelſe, he was bad enough and groaned under the burden of a corrupt heart all his dayes, *Aſſe* 13. 22. *Iſaiah* 15. 1. *revel.* 2. 7. 12. 1, 2. *colof.* 1. 22. But alas, I am peſtered with the old man, thy Saviour is the new man, the inner man, the hidden man of the heart, and the new creature, and 'tis for thee, *Gal.* 6. 15. *epheſ.* 3. 16. 4. 24. *Gal.* 2. 20. But ah, poor ſoul that I am, I have no ſweet odours to offer to my God, neither any pure, perfect, and undefiled ſacrifices: but thy bleſſed Saviour is an offering and ſacrifice to God for thee, and of a ſweet ſmelling ſavour in thy noſtrils, and the Churches from generation to generation; he is the glory of God, the righteousneſſe which is of faith, the end of the Law, that acceptable will of God, yea the prayers, patience, and righteousneſſe of the Saints, *Revel.* 8. 3. *rom.* 12. 2. *epheſ.* 5. 2. *Romans* 5. 2. 9. 30. 10. 4. 10. 8. But alas, I am a condemned man in my conſcience? But thy Saviour hath purchaſed a pardon at the hands of God the Father, and given it thee, and he is the glad tidings of ſalvation, *Rom* 10. 16. *Gal.* 2. 20. *epheſ.* 4. 32. But alas, my faith is not operative

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operative in me, neither doth it worke as I desire. But thy Saviour (to thy great consolation) is filled the faith of the operation of God, Gal. 2. 12. 2 Cor. 6. 7. 14. 15. But I am weak; yet thy Saviour is God's strength, the all-sufficient grace of God for thee, 2 Cor. 12. 9. Rom. 9. 5. Matth. 28. 18. Luke 9. 43. But I am full of lustre? thy Saviour is the fulnesse of God, that faith that workes by love, and thy weak faith serveth to lay hold on him, Ephes. 3. 19. Gal. 5. 6. Iohn 6. 29, 40. Iohn 16. 13. But I am faint, and am ready to die; thy Saviour is thy life, the hope of glory, and the first born of every creature, Colos. 1. 27. Phil. 2. 16. Gal. 3. 24. Ioh. 5. 12, 14, 15. But I am subject to undergo the miseries of warres, sicknesses, and crosses. But thy Saviour is the Lord of peace, and the great General of Heaven, the Captain of thy Salvation, Heb. 2. 10. 1 Tim. 3. 16. But I am much and frequently wronged; thy Saviour is the righteous Judge, and will right thee, 2 Tim. 4. 8. Heb. 2. 14. But none pities me in my perplexities: thy Christ is touched with all thine infirmities, 1 Peter 3. 2. Ioh. 4. 15. 2. 17, 18. But my heart is sad, and I much indebted. Thy Christ hath paid all thy debts to his Father, and hath in his hand the disposing of all in Heaven and Earth: and is thy consolation, Hebr. 6. 18. Rev. 1. 20. Ioh. 7. 22. Matth. 28. 18, 20. But I live amongst a perverse, crooked, and polluted people, in a Land where the Gospel

spel (being generally profest) is hated, if preached in the purity and power of it; yet thy Saviour is separated from sinners, is an heavenly country: and all that is contained in the Gospel, *Hebr.* 7. 26. 11. 16. *col.* 3. 11. 1. *John* 2. 20. But I want many natural parts, and decay much in the acquired parts, that I have obtained unto by industry, &c. But thy Saviour never decayeth, but lives and abideth for ever, and all his parts are thine, and his excellencies decrease not, *Col.* 3. 11. 1. *Petr.* 1. 19. *Gal.* 2. 20. 1 *Pet.* 3. 4. 79. 13. 10. But Satan accuseth me unto God and my conscience. But the Lord Jesus Christ is thy friend in Heaven, and hath nonsuited them all, and is thy propitiation, and the faith of the mystery in a pure conscience, 1 *Tim.* 3. 9. 1 *John* 2. 1, 2. *revel.* 11. 12. But the Devil is a roaring Lion, and too strong for me. But thy Saviour is a Lion of the Tribe of Judah, and hath conquered, and goeth forth conquering: he is the Serpent that hath devoured all serpents, *Exod.* 7. 12. *rev.* 5. 5. 6. 2. 1. 9. *matth.* 12. 29. *col.* 2. 13. *marke* 3. 27. *hebr.* 2. 14. 1 *Iob.* 3. 8, 9. But I am in contempt, trodden under foot, and an imperfect creature. But thy blessed Saviour Jesus Christ is the crown of life: the seven Spirits of God which signifies all perfections: a Lamb having seven horns, and seven eyes, viz. all power, and clear understanding, whose horn is exalted as the unicornes, *Psal.* 92. 10. namely, to heal the im-
poysoned

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poisoned waters, viz. all poor soules freely,
 easily, perfectly, invisibly, and permanently,
Malac. 4. 2. Revel. 2. 10. Revel. 1. 4. 4. 5. 3. 12.
14. 6. 22. 7. Revel. 5. 6. Quest. Are there more
Covenants than one extant? or were there ever
two Covenants extant at once? Answer. I an-
swer, that to man fallen, the Covenant of
grace is onely extant: the Covenant of God
is but one, and that of grace, and there is
no Covenant of Workes to lost man, he is
freed from the purchase of his own Salvati-
on by any act of obedience, by him to be
performed. The Covenant of Workes being
broken, there is an impossibility that man
should be able to performe it, and it cannot
be a rule of blessednesse to man fallen, Gen.
3. 15. 9. 9. 17. 7. Deuter. 29. 3. Isai 61. 8. 59.
21. 55. 3. 45. 10, Ierem. 32. 40. 31. 31. 50. 5.
Hebr. 10. 16. And the first and old Cove-
nant, Hebrews 9. 1. 8. 6. was of grace in sha-
dowes, typifying Christ that was to come,
though darkely and obscurely, and the new,
second, and better Covenant, was the same
Covenant of grace, Christ in opener vision
and more clearly manifested, and with larger
dispensations of grace; as tis most clear [in
Isai 60. 19, 22. Isai 22. 28, 9. 2. 26. Acts 2. 34.
Isai 30. 26.] where a little one shall become
a thousand, and a small one a strong Nation,
and the light of the Sun shall be sevenfold, as
the light of seven dayes, and so the least in
 the

the Kingdom of grace, shall out-shine the Baptist, that burning and shining light, *Iohn 1.35. Matth. 11.11.* The meaning is, that the poorest Christians under Gospel-dispensations, shall have more discoveries of Christ, and larger privileges than he had. Now the grounds of the point are these, because the substance of Religion in all Ages, though under divers and severall administrations, hath been but one, namely, Christ, diversly held forth to the Churches; and circumstances make no difference. Because Christ, the Covenant of grace, was the way of salvation to the Fathers, Prophets, and Apostles, as he was to come, *Hebr. 9.15.* and all that shall be saved till the worlds end, are saved by Christ that is already come, Christ yesterday and to day, and the same for ever, *Hebr. 13.8. Acts 4.12.* All the Ceremonies appertained to the Covenant of grace; the Law in Sinai was but one, the Arke is called the Arke of the Covenant of the Lord, *Exod 31.7.* and so are the Tables called the Tables of the Covenant, *Exod. 32.15. Deut. 9.9* The Ceremonies typified and pointed to Christ the Messiah that was the substance of them; the Body is Christ, *Col. 2.17. Hebr. 9.11, 12. Ier. 32.42.* Because the old Covenant was faultlesse, there being a possibility to man fallen through the sufficiency & efficacy of the price to be paid, by Christ to come; so there is no antiquation of that Covenant, nor surrogation of

of another, that being faultlesse, Heb. 9. 11. Because the moral Law is to remain and continue, (for excellent uses to the Reprobate and the Elect, before and after their conversion) in and after the Messiah, even under the covenant of grace in the largest dispensation thereof unto the worlds end; and 'tis called the moral Law, a *moran's*, it being of perpetual use to the Church in all Ages, though the Christian be in the state of grace, and not under the Law, because the Law was given in the hands of a Mediatour, which properly agreeth to Christ, but improperly to *Moses*, Gal. 3. 19. Because the Law in mount Sinai was never afoot till *Moses*, Dan. 5. 3. Deut. 7. 7. 12. 18. 19. 6. 20. 18. 8. Because the Law was given 430 years after the covenant of grace and faith in Christ to come, renewed to *Abraham*, Gal. 3. 17. Besides it revealeth sin. 'Twas not made for the righteous, but it was a stumbling block to the Jewes, and kept them from the righteousness of God, Rom. 3. 20. Rom. 7. 13. 1 Tim. 1. 9. 10. 4. 8. 3. Rom. 9. 31. To hold or teach that there is a covenant of works on foot, will admit of divers foul and insufferable consequences. That the rule of justification is not one. That the Lord delivered a rule of justification, by which no man ever was justified. Now God never intended, thought, or gave the moral Law for that use, viz. to justify any. That we may pray for grace to justify

ourselves, contrary to the fifth Petition in the Lord's Prayer. That the Lord delivered the rule of blessedness impossible to the observer. That Moses did press the Law of faith in one place, and the Law of works in another. But they that go on in the misconceiving of Moses, and allege his words, *This do and live, &c.* for a covenant of works, they wrong Moses, the Church of God, but mostly themselves, in making Moses a Minister of a covenant of works, whereas he was the clean contrary, a Minister of the covenant of grace, though veiled and shadowed, as our Saviour saith, *Moses rightly understood, wrote, and spake of me, Iohn 5. 46. Iohn 3. 39. Gal. 3. 12.* and to speak the truth, when Moses saith, *Do this and live*: the meaning is, Do it evangelically, look to the Messiah that is to come, and live, believe that he is to do it for thee, and live by him who is to do, and live for thee. The whole body of the Jewes were fowly deceived, *Iosh. 24. 19.* when they said, *We will serve God, press in our own persons*: but Joshua saith, *You cannot do so, yet per alium, in the person of the Messiah that is to come, you may do so, so mayest thou by Christ thy Surety that is already come: and hath paid the debt of service that thou couldst not pay, and suffered for thee, that thou shouldst have undergone, Ioh. 7. 22.* so that the Jewes did not understand Moses then, as too many upon this day,

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d'y, have the vail upon their hearts untaken
 away, 2 Cor. 3. 14. but Paul, Rom. 10. 4. to the
 9th. proleptically brings in Moses cross-
 thwarting the Jewes, their sinister interpreta-
 tion. Compare, Deut. 30-14. 20. with Rom.
 10. 4 to the 7. Lev. 18. 5. Ezek. 20. 10-12. and
 there; and in all the Prophets we shall see
 Christ is the true Rock; our Sabbath, Law,
 Isai 54. 4, 5. and testimony that all the Pro-
 phets affirmed, and Paul preached, and set
 forth to his Corinthians, 1 Cor. 2. 1. Rom. 14. 11.
 Gal. 2. 19. Truly Christ is all that Prophets
 and Apostles did preach, and held forth in
 every line, if we could see it; and is all that
 Ministers should hold forth in all their preach-
 ing, writing, and printing: and if he were
 truly believed also by the people, there would
 quickly be an end of all the combustions, con-
 motions, broiles, tumults, heart-burnings,
 bickerings, bittings, railing, invectives, and
 the unnatural Wars in hand, the Lord give us
 understanding in all things, 2 Tim. 2. 7. *Q. Sir,*
I pray, what meanes hath God afforded for
the right understanding of the Scriptures. A. There
 are two helps, God hath afforded us in much
 mercy, for the understanding of his Word: the
 first is internal, that is, the eternal Spirit whom
 God hath appointed to reveal the everlasting
 Gospel, without which there is no possibility
 of attaining to the mystery of the History,
 Rev. 14. 3. John 16. 13. John 14. 25, 26. The

second

second, external meanes is; the comparing the Text and Marginal reading, taking both; if according to the analogy, proportion, or measure of faith, *Psal.* 22. 14. *Luke* 4. 18. *Isai* 63. 9. *Isai* 5. 14. Then the right pointing of Scripture, comma, colon, period, interrogation, and admiration, *Iohn* 17. 3. *1 Thess.* 3. 14. *Hab.* 2. 4. *Rom.* 18. 33-39. Then comparing one Text with another, *Psal.* 40. 7. *Hebr.* 10. 5. *Psal.* 47. 19. with *Ephes.* 4. 8. Then the manner of the Jews phrase and expression, *Ezek.* 11. 18. 2. 13. 11. 22. Then the reading of the Scriptures as it is in the Original, *2 Kings* 5. 17. Then the opening of the signification of the Text, and reading it in other words equivalent to it, more largely, *Deut.* 12. 6. *Matth.* 5. 49. *Matth.* Then the cutting of it short, or drawing it to a brief head, *Lev.* 19. 28. Then to distinguish between Gospel and Law, precepts temporary, personal, triall, conviction and of obedience. Promises temporary are conditional, but spiritual, and eternal are absolute. Then the difference betwixt history, parable, examples, apologue, proverbe, and fable. History is a thing done, *Gen* 4. 9. 14. 17-19. A Parable is one in sense and things, *Matth.* 13. 17-4. An Example is taken from men, *1 Cor.* 10. 11. An Apologue is a feigned Example, *Iudg* 9. 8-15. *2 Kings* 14. 9. A Proverbe is metaphorical, *1 Peter* 2. 10. A Riddle is an obscure Allegory, *Iudg* 14. 12. There is only one sense of Scripture, though divided into literal, allego-

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tical, tropological, and analogical, *Psal.* 118. 22. *Psal.* 110. 7. 98. 36. 'Tis meant of Christ, *Gal.* 4. 31. *Deut.* 32. 4. 1. *Cor.* 9. 9. *Psal.* 95. 8. *Hebr.* 4. 4. *Gen.* 3. 15. Propositions are either hypothet-
ical, *Gen.* 4. 7. 2. *Cor.* 5. 17. or categorical, *Iob.* 3. 26. Then the manner of speaking some-
times affirmatively, *Matth.* 16. 16. *Iob.* 3. 26. 2. *Iob.* 9. then negatively with the verbe uni-
versal, *Psal.* 113. 2. *Matth.* 24. 22. then by bor-
rowed speeches metaphorically, 1 *Kings* 22. 19. speaking of God as a Judge in judgement, as
having passions, and the members of a man,
as eyes, heart, hands, and feet attributed to
him. At other times pathetically, in a passion.
Hyperbolically, defectively, and excessively,
emphatically, excellently. In modest transces,
by way of foul things. Tauntingly, objecting-
ly, abjectingly. By representation of a thing
that is uttered, when it suppresseth some-
thing, as to ease nature. By silence in conceal-
ing the age and parents of Melchisedek. By
speaking in the person of another, when it is
himselfe defining idolatry expressly in grosse
terms. By Personification, as *Gen.* 2. 7. earth, earth
so God speaketh to things without life, yet to
man. Then peremptorily by commanding,
often by bringing in the dead speaking, *Luc.*
26. 24. *Numb.* 23. 15. *Deut.* 5. 27. *Jude* 10. 16.
Psal. 6. 6. 119. 36. *Psal.* 8. 11. *Iohn* 3. 3. *Jude* 3.
24. *Hose* 8. 8. *Numb.* 25. 8. *Matth.* 9. 34. *Deut.*
29. 15. *Gen.* 14. *Iob.* 7. 8. *Matth.* 14. 62. *Iohn* 17.
23. 1. *Rom.* 2. 17. *Ezek.* 16. 28. 29. 3. 30. 10. 1.

Mat. 20. 7. Mat. 22. 72. Gal. 3. 28. Numb. 23. 10. Dent. 32. 47. Luke 10. 24. where Abraham is living speaketh to Christ. The causal conjunction [for] Mark. 14. 34. is a note of order and consequence, and not of the cause, as any meritorious causality. Cyr. Mark. 15. 34. and in Grammar [for] sheweth the reason of a former sentence, but it doth not necessarily shew the reason from the cause of a thing; but many times also from the effect and other arguments; Cyr. Every for ever, and everlastings sometimes signify a long time, Psal. 3. 10. Nothing, small, and none, for little, or a few Job. 18. 20. Job. 27. 33. where a Church collectively is reprov'd, corrected, and is also punished for sin, you must not understand it absolutely, but respectively, viz. the wretches, weeds, and Reprobates in the Church. 1 Cor. 11. 2. Rev. 3. 4. Rev. 3. 7-9. Rev. 9. 10. Rev. 13. 2. Double conjunctions, double the denials, Job. 6. 27. Mark. 14. 18. Mark. 13. 24. There is vehemency, speediness, and certainty, where Verbs are twice uttered in one sentence, Job 30. 5. Gen. 21. 7. Gen. 17. 6. There are direct things in them affirmed by anticipation and recapitulation. And every Text is to be expounded by the matter that is handled, place, drift aimed at, or the time when, persons who, and place where, and by comparing Text with Text, and the antecedent and consequent is to be observed, but still that the interpretation be according to the analogy, matter, and proposition.

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tion of faith, *Rev. 11. 6.* And all Texts are to be interpreted for Christ and not against him: it is a corrupt interpretation that cooleth love, or weakens faith. It is a false interpretation if absurdities follow it, *Ro. 10. 15. rom. 4. 14. ro. 10. 13.* The sense of Scripture is, to be taken from the Word, but we are not to bring one to it. Divinity never gives place to Grammar, but Grammar must give way to Divinity. Increasing is signified where Adjectives and Substantives are often recapitulated, *Isai 6. 3. 12. 3. 26. 4. Jer. 7. 4.* And in some promises, note the universality, reality, cordiality, safety, and fidelity of them. But know that all promises that are conditionall centre in faith, *Gen. 4. 7. James 1. 19.* for though they be legally exprest, yet they are evangelically to be understood of Christians made to Christ properly, and Christians in him, *2. Cor. 1. 20. Jerem. 32. 32. 42. Psal. 11. rom. 2. 7. 14. 10. 5. Psal. 113. 2. 1 Tim. 4. 6. 6. 6.* where works are commanded they are onely as fruits of Christ the good Tree, (*Luke 23. 31. math. 23. 22. 1 Peter 2. 5. heb. 12. 6.*) tending to our conversation onely, Salvation is to be attributed to God and Christ alone, *Psal. 3. 8. Acts 4. 12. Hosea 14. 4. Isai 43. 11.* where you finde the word [one God] is exprest, the three persons, Father, Son and Spirit, are included. Where God in the Singular Number, it is absolutely for the Creatour; & where with addition and in the Plural, it belongs to the Creature, & where with distincti-

on, it is essentially, *John 17. 3. math. 28. 2. 1.*
Job 37. 22. Gen. 24. 3. b Exod. 7. 1. Psal 84. 1.
2 Cor. 4. 4 c John 14. 28. 4. 24. Math. 6. 9. math.
6. 1. John 5. 7. Luke 11. 2. That all the workes
of God are properly attributed to all three Per-
sons, Creation to the Son and Spirit, & to the
Father, *Gen. 1. 1. Hebr. 1. 2. Rom. 11. 36. col. 1.*
16. Isai 9. 6. Psal 68 5. where you finde one
finfull actions attributed to God, v. g. to hard-
en, to provoke to envie and anger, &c. such
expressions denotes God's justice in punishing
sin with sin, *2 Thess. 2. 10. rom. 1. 26. exod 9. 16.*
Exod. 9. 12. rom 9. 17. where repentance is attri-
buted to God, it notes the change in the crea-
ture, action, thing, or dispensation of God,
Gen. 6. 6. 1 Sam. 15. 11. there God changeth
not, nor can he repent, *Numb. 23. 19. mal. 3. 6.*
James 1. 17. Therefore when you finde such
expressions of God, as to know, remember,
see, hear, sight, pitie, comfort his, and carry in
couches, in chariots of love, &c. it is as much
as to say, God approves, loves, delights in,
and cares for all his, and will deal more ten-
derly with all Christians than any mother with
her Children, or Chirurgeons with their Pati-
ents, *Psal. 1. 6. 2 Tim. 2. 19. Apoc. 2. Rom. 11. 2.*
1 Peter 1. 2. Isai 66. 11-13-20. The word,
behold, signifies a thing manifest and plain,
Psal. 51. 6. Math. 1. 23. and it is to stir up at-
tention and shewes the admirableness and
weight of the matter in hand. And interroga-
tions sometimes signifie a forbidding, *Psal.*

See Some Gospel Truths laid down

90. 10. 1 Sam. 1. 11. and sometimes an earnest
 affirmation, Gen. 4. 7. Gen. 37. 13. 1 Kings 20. 1.
 John 4. 59. Job. 10. 13. and they argue compas-
 sion, affection of admiration, fault-finding
 and complaining, 1/2 1. 21. Psal. 8. 10. Psal. 22. 1.
 Doing in Scripture often imports believing,
 John 8. 40. Mark. 7. 2. 1 John 3. 23. Rom. 13. 18.
 Confession and yielding back in it frequently
 a deniall and reprehension, 1 Cor. 12. 16. 17.
 Negatives are vehement and forcible affirma-
 tives, John 6. 37. Things that should be forbe-
 fore are frequently in Scripture set after; on
 the contrary, some things that were done after
 are set before, 1 Sam. 16. 17. Gen. 2. 5. Things
 proper to the body are attributed to the soul;
 as hunger, thirst, &c. which shewes the desire
 of the soul, and spiritual and invisible things,
 are frequently held forth by visibles and cor-
 porals. The names of things are attributed to
 the similitudes and representations thereof,
 1 Sam. 28. 14. 15. The word Heart frequently
 for the Soul; and it is usuall to ascribe the effi-
 cacy and force which belongs to the Author
 to the instrument, though he be a meer pas-
 sive, Dan. 5. 13. Rom. 3. 28. &c. 3. 4. 1 Tim 4. 16.
 Heb. 13. The largest extent is to be taken of
 words in Scripture, if there be not a restraint
 in other Texts, or in the matter, phrase, or
 scope in the same, as grace, 1 Peter 1. 13. That
 divers times Christ and Faith are put one for
 the other, and it is in regard of the relation
 faith hath to the object, and one word in one

Let us now have divers significations, *John 4. 13.*
14. 15. 4. 29. And washing, for commanding, cry-
 ing, for fervency of spirit, *Gen. 1. 3. Luke 11. 2.*
Math. 6. 10. rom. 8. 15. hebr. 5. 7. Where there is
 a sentence that is tropological in one word, we
 may not think the whole place is figurative,
Math. 16. 18. And Ironies are usually repro-
 bations of sinners, *Gen. 3. 22. 1 Kings 18. 27.*
Mark 7. 9. 1 Kings 22. 15. Judges 10. 14. The
 Scriptures are not precise in setting down of
 Numbers, though some be prophetically. And
 a certain suite for an uncertain, *4 Luke 3. 23.*
Acts 1. 15. b Rev. 13. 2. c Dan. 9. 24. 25. 26. And
 it often sets a part for the whole; again, the
 whole for a part; and sets down one thing plu-
 rally, and many things singularly, *Rom. 13. 2.*
Math. 3. 5. psal. 81. 8. and the Prayers in Scrip-
 tures are Prophecies, *Psalm 139. from 1. to the 24.*
verse. Christ and the Apostles keep the sense,
 but not the words of the Prophets, *Rom. 10.*
from 15. to the 22. verse. And when the same
 thing is repeated in the beginning and end of
 a sentence it notes certainty, confirmation, ex-
 plication, or to stir up to zeal, *Psalm 33. 107*
John 1. 3. rom. 11. 8. isa. 3. 9. 2 Kings 9. 10.
Psalm 6. 9. 10. And there are divers mystical,
 hidden, and spiritual things in the narrative,
 and historical parts of the Scripture, *Leviticus 1. 5.*
Math. 16. 4. gal. 4. 25. When a Substantive is
 mentioned twice in one case, there's an Em-
 phasis, as Lord, Lord, a multitude, *Gen. 32. 16.*
 Drives, drives, many drives, distribution; a
 gate,

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gate, a gate; a citie, a citie; that is, every citie
and gate, 1 Chron. 16. 2 Chron. 19. 5. Lev. 17. 3.
Diversity, a weight, & a weight, divers weights;
a heart and a heart, a divers or double heart.
Prov. 20. 10. If in divers Cases and in the Sin-
gular Number, then it argues certainty, Micah
3. 4. if in the Plural Number it signifieth ex-
cellency, Psal. 136. 2. Rev. 19. 16. & 17. 14. cant.
1. 1. clef. 1. 1. There are sundry words that
have divers significations, yea contrary mean-
ings, as Leaven and Lion, it is applied to the
good and the bad sense: to the Gospel, Here-
tic, Superstition, and sinfull corruption. To
Christ and the Devil, Matth. 13. 33. Luke 13.
20. 11. Matth. 16. 6. 12. 1 Cor. 5. 5. 8. 1 Peter 1. 5.
Exod. 7. 11, 13. Matth. 10. 16. Gen. 3. 1. The an-
tecedent is exprest by the consequent, shame
for hast: because confusion and shame usually
followeth an unlawfull hast, Rom. 9. 33. If 18.
26. We may not take a proper speech figura-
rively, nor the contrary, Matth. 26. 6. 27. But
the literal sense of Scripture which ariseth
from the words rightly understood is the on-
ly true sense to be rested in, for we may not
put what sense we will, and so make every
Scripture speak every thing, neither may we
interpret them by allegories, except we are
able to prove the allegoricall sense by some
other places of Scripture. And the minde,
drift, and intention of the Spirit of God is
above all, to be marked in all Parables,
Matth. 20. 1, 2. Therefore compare darke places

of

of Scripture with those that are more clear and plain, that will bring forth that onely one and true sense, *Nehem. 8. 8.* And we are to understand such things as are spoken to one, of all in the like case and condition, because there is the like reason to be given, *Mark 13. 37. Josh. 1. 5. Hebr. 13. 5.* When the equity of the thing done is universal, a particular example will afford a general instruction, *Gen. 8. 10. 12. 7. 13. 30.* There is more exprest than is uttered in an Hyperbole, *Rom. 5. 9. gen. 17. 4. math. 4. 23. gen. 13. 16. and 14. 5. math. 3. 5.* The word [untill] signifies sometimes never, eternity; and sometimes a certain limited time, *Math. 1. 25. 1 cor. 15. 25. math. 28. 28. math. 5. 26.* Alwayes observe that figurative expressions in Scripture afford matter to nourish our faith, *Act 1. 9. 4. 1 cor. 12. 12. mat. 15. 35.* Note also that in all ambiguous Texts, faith in Christ, love to God and our neighbour, must be the product of the interpretation, or else it is a false interpretation. The Scriptures do not allow alwayes the things and actions from whence similitudes are fetcht. And the Scripture speaks according to the opinion of the times, and as others thought, and according to the profession and visible appearance of things to sense, but not according to the truth of the things themselves, *2 Peter 2. 1. Lu. 15. 7. Jer. 2. 18, 19.* Seeming contrarieties in Scripture, are reconciled by comparing Scripture with Scripture, *Math. 19. 10. with mat. 6. 8. 9.*

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John 5. 19. with gen. 2. 2. 1 Tim. 2. 3. with rom. 9.
 And sometimes are incomprehensible by our
 reason that are spoken in the Scriptures, and
 yet most true though above the reach of man,
 Hebr. 11. 2. Things spoken by figures are most
 delightfull, John 15. 1, 2. Isai 5. 1, 2. psal. 23. 1.
 And though God speak darkly in some places,
 yet he ioyne thereto some plain thing to de-
 clare his meaning, Rom. 8. 30, 31. 2 Tim. 4. 6.
 Rom. 11. 7, 8. 1 Cor. 1. 9. Isai 51. 1. with Isai 53. 2.
 Isai 51. with Rom. 10. 5. expounds the 3. and 9.
 2. 1. and 8. and Isai 1. 3. ver. expounds the second.
 Tropes and Figures are usuall in Scriptures,
 yet are not to be esteemed lyes, but meet re-
 semblances to expresse the truth, and there is
 no intent to deceive in them, John 15. 1. and
 10. 7. Gen. 2. 15. Luke 13. 32. Where wicked-
 nesse is commanded, or goodnesse forbidden,
 (seemingly) that speech is figurative, John 6.
 52. In Scripture some things are spoken well,
 when righteous things are taught rightly, as
 repent and believe, Matth. 3. 2. Mar. 1. 4. Lu. 3. 2.
 Mar. 1. 15. When evil things are taught evilly,
 Phil. 1. 15. or wicked things perswaded to,
 Job 2. 9. When good things are uttered evilly,
 and right things said with a perverse mind,
 John 9. 28. and evil things well spoken, dis-
 honest things in honest tearmes, 1 Sam. 11. 4.
 rom. 1. 26. There are diuers things generally
 spoken of first, and presently after particu-
 ly laid down, 2 Tim. 3. 1. To make Figures
 where there are none, is dangerous, licentious,

and heartfull, and when the Spirit borroweth
 comparisons from bad things, he approves
 them not, *Psal.* 58. 4. *Lu.* 18. 17. 18. 4. *Lu.* 16.
 1 *Thes.* 3. 3. *ephe.* 5. 8. *1 Cor.* 4. 3. We are to take
 notice in what places the comparison holds,
Psa. 58. 4. *Gen.* 25. 17. *Job* 9. 26. Because it is
 sometimes in shelling, and sometimes in co-
 lour, *Gen.* 4. 4. *Gen.* 3. 13. *Rev.* 2. 15. *Numb.* 12.
 10. And at other times they are taken from
 natural, artificial, ceremonial, and moral things,
 as these Scriptures prove, *Psal.* 7. 8. *Isa.* 1. 4.
Isa. 4. 10. *Jer.* 19. 11. *Isa.* 7. 11. *Isa.* 12. 9. *2 Cor.*
 11. 9. *1 Tim.* 1. 5. *Jer.* 2. 14. *Lu.* 11. 9. *Colo.* 3. 15.
 1 *Pier.* 2. 12. *Isa.* 10. 31. *Jer.* 4. 6. *Psal.* 130. 19.
 1 *Tim.* 1. 19. 1 *Tim.* 6. 4. 2 *Tim.* 2. 17. *Coloss.* 3. 3.
 1 *Tim.* 4. 2. 2 *Tim.* 2. 2. *Psal.* 7. 17. *Rev.* 5. 9. *Psal.*
 141. 2. *1 Cor.* 12. 24. *Psal.* 37. 10. *1 Cor.* 11. 6. *Psal.* 16.
 The nature of a metaphor, is to proceed from
 sensible things to spiritual, and not contrarily.
 Sometimes Negatives deny not simply, but
 only the comparison, 1 *Cor.* 1. 19. *Lu.* 14. 12. 3.
Prov. 8. 10. *Gen.* 3. 28. *Matth.* 9. 13. When the
 Negative is joyned to the Particle, *Isa.* 55. 1. it de-
 nies not universally, *Matth.* 9. 21. But when
 the note of deniall is put with the Verbe, it
 denies wholly, *Psal.* 145. 1. *Dan.* 11. 37. *Psal.* 14.
 3. *Lu.* 1. 37. *Matth.* 24. 22. When there is a dou-
 ble Affirmative there will be a double Neg-
 ative, *Matth.* 12. 31. *Hebr.* 7. 3. *Lu.* 18. 4. But if
 the Negative be true, the Affirmative must
 needs be false, *Acts* 1. 25. *Psa.* 16. 10. The spi-
 ritual sense is the more noble, *1 Cor.* 9. 9. 1 *Cor.*

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20. 22, 23. The Particle [therefore] is not al-
 wayes illative or argumentative, *Rom. 8. 1.* and
 the copulative Particle [and] is often when it
 is not joyned to other matter, *Ezek. 2. 1.* &c. 5.
 2. Sometimes the Apostles adde something
 for illustration, *Hebr. 9. 19. Mat. 12. 33. Psal. 77.*
7. 1 Sam. 9. 16 Acts 13. 20. Deut. 6. 5. The Parti-
 cle [if] is not alwayes a note of doubting, but
 of expostulation, *Isa. 1. 14. Acts 8. 22. Rom. 8.*
31. But [if] in hypotheetical proposition, shewes
 the absolute necessity of the thing questioned,
 [if thou doest well] [if you obey] &c. the
 meaning is, you must do well and obey, you
 must either *per se*, or *per alium*, by your selves,
 or Christ, or else perith, *Gen. 4. 7. Isa. 1. 19, 20.*
Isa. 1. 17. 2 Cor. 5. 19. Isa. 1. 15, 16, 17, 18. Deut. 18.
Lev. 26. Similitudes make darke things plain,
 prove not in things subordinate. The affirming
 of one thing doth not always deny the other.
 The Scripture frequently calls them sons, which
 by nature are not so lineally, but legally, and
 by succession. So *Matthew* and *Luke* are recon-
 ciled, *Matth. 1. 12. 1 Chron. 3. 6. 10. and 3. 16. com-*
pared with Luke 3. 27. There are some things
 for illustration added and changed, yea and
 omitted too, by the Apostles, in their quotati-
 on of Texts of the Old Testament, which be-
 ing alleadged shewes the harmony of Scrip-
 tures, and not so much for confirmation, *Mat.*
5. 1. with Matth. 2. 6. Job 40. 30. Isa. 25. 13. 1 Cor.
14. 32. Psal. 40. 7. with Hebr. 10. 5. Psal. 47. 4.
with Ephes. 4. 8 Psal. 51. 4, 5. Rom. 3. 4. Exod. 24.
Hebr.

Hebr. 9. 19. Deut. 6. 5. Mathe 12. 33. 1 Sam. 9. 16.
 Acts 13. 20. Isai 52. 7. compared with rom. 10. 15.
 Emd 26. 12. Isai 9. 17. When a wrong accom-
 plishment is applied to a Prophecie they are
 not rightly paralleled, Isai 7. 8. 2 Esdr. 13. 45.
 2 Kings 17. 6. Isai 19. 24. Numb. 23. 17. Luke 2.
 Zach. 14. 20. Titus 1. 15. Psal. 91. 13. Mal. 1. 11. Isai
 19. 29. Isai 65. 7. Mal. 3. 4. When God doth vi-
 lifye sin and sinners, he speaks with an holy
 kinde of taunt, and never speaks of them
 but with derestation, and when he comes
 upon them, it is usually with ruination, extir-
 pation, and destruction, Numb. 23. Num. 25. 8.
 2 Kings 1. 3. compared with Mathe 9. 34. 2 Kings
 23. 14. Many more rules there are for under-
 standing the Scripture. *Quest. What do true
 Christians hold, averre, and maintain against
 papists, &c.* *Answer.* That justification, uni-
 on, regeneration, infusion into Christ's re-
 conciliation, adoption, sanctification and
 glorification, is freely from God conferred
 on man, and wrought in man without any
 work by man or worth in him. Blessednesse
 is passive, what ever is done by man be-
 fore regeneration is sin. That justification
 makes the Christians state and condition ab-
 solute and entire it being the remission of sin
 and imputation of Christ's righteousness.
 That Christ's perfection is the ground of our
 acceptation. That peace, joy, magnanimity,
 and sanctification are the effect of justifi-
 cation. That to do great and good Workes (as
 they

they call them) with an opinion that the free
 grace of Christ is not sufficient to justification
 and salvation, unless the keeping of the Law
 be joyned to it, is to abrogate grace, to take
 away from the faith, and make Christ's death
 void, as much as in them lieth. That all true
 Believers are one with Christ and God, and
 already loved by him, fully and freely, so that
 nothing can be added thereto; only the
 discovery and enjoyment of it may be enlar-
 ged to them, they are fit with Christ in hea-
 venly places, where they by faith possess ble-
 ssednesse and immortality and glory. That sal-
 vation as well as justification is free and with-
 out works, Rom. 3. 28. 4. 5. Job. 3. James 1. 18.
 Ephes. 2. 10. Gal. 2. 16. Phil. 3. 27. 1 Cor. 5. 17.
 John 1. 9. 1. 2 Cor. 5. 18. Rom. 5. 10, 11. John 2. 1.
 Phil. 1. 6. 2. 13. 1 John 2. 2. Eph. 3. 6. 25. 26.
 1 Cor. 3. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Titus 3. 5. 1 Cor. 12. 13. Gal. 3. 27. Rom. 16. 16. 1. Jai 26. 12. John 6. 57. And Christians
 detest such Doctrines as these, viz. that our
 tears wash away our sinnes; that repentance,
 humiliation, promises, good purposes, ende-
 vours to amend our lives, pacifie God's wrath,
 and procure his love, peace, and favour; &c.
 That if we change and come to God, he will
 come to us. That man by doing good becomes
 good. That the Law is the seed of Regenera-
 tion and new birth. That the will for the deed
 is accepted of God. That Christ's and our
 works together please God, what we cannot
 Christ

Christ hath and will make up. These many are,
not understanding, that that 2 Cor. 8. 12. was
spoken of the Saints accepting their contribu-
tion as it is plain, Rom. 15. 31. Neither do they
consider that all conditional promises whatso-
ever in Christ run into faith. To do this and
live, be blessed, &c. Thou canst not do it thy
selfe, yet believe that he hath done it for thee,
&c. *Deut. 18. 13. Lev. 18. 5, Deut. 30. 6, Rom.*
Nutob. 13. 31. God seeth no sin nor iniquity in
Jacob, and what think you of that expression, and
how are we to sanctifie of God in it? Answer The
phrase is God's, and happy is he that knowes
the true sense thereof: now I conceive tis this,
God sees himselfe satisfied, and the Church
washed from all her finnes by the immaculate
blood of Christ: and so judgeth his people in
Christ hath made them, and would have the
Church so to conceive of himselfe as a recon-
ciled Father, and not to soar above their Head
Christ for consolation in their speculations,
nor to go below their Foundation Christ, for
their humiliation, nor once to conceive of
God according to his incomprehensible ma-
jesty, but in this relation onely, for we are not
to know any thing of the minde of God in
reference to us and our condition before him,
but as we finde our condition according to
Law or Gospel, *Iohn 1. 2. 7. Cant. 4. 7. 1 Cor. 1. 11.*
2 Cor. 5. 21. Isai 53. 11. Eph. 5. 2. Rev. 1. 9. 1st Joh.
10. Zach. 3. 9. Hebr. 9. 16. Eph. 5. 16, 17. It is
not that God knoweth all actions and things,

but

but to see either person or action unfull, that is, in respect of the Law, and it was affirmed of his simple essence. And Jesus Christ our Surety had all our sins charged on him, standing as the onely Malefactor in the presence of Divine Justice, *Isai 53.6. ysa. 53.4.* and appearing under this forme a representative and publique person, Divine Justice charged our sins upon him, and put him to death, *Isai 53.4. ysa. 53.5.* So then, the principal, viz Christians are quit in the Court of Justice, their sins being satisfied for by Christ, there is nothing in Heaven against them, *Rom. 8.33. solo. 1.11.* Faith seeth an everlasting expiation of sin, which causeth sinners to flie away, God having blotted out our sins out of his book of remembrance, *Hebr. 8.12.* And the Christian in this case and condition is most happy: a certain spiritual and divine Person, the Son of God, the Heir of the World, and evangelically the Conquerour of the World, sin, death, curse, Hell, and the Devils: and we are not to conceive of the Christian apart from Christ, but as Christ hath presented him to God the Father, and the Father never looking upon the Christian out of his Son; and therefore as sin originally came on all men by the first Adam, so righteousness came by Jesus Christ, on all his, in whom God sees all things new; Christ being the new Adam, the new Creature, *1 Cor. 15.47.* in which Text take notice of two things, what is meant by being in Christ, and what

new Creature. To be in Christ is to be made one with him by faith, as those that want faith are said to be without, *Col. 4. 5.* and such as have faith, are said to be all glorious within, *Psal. 45. 13.* Being received to their own knowledge into union and communion with Christ; and new Creature is proper to Christ onely, and secondarily, or improperly to us, Christ is the new Creation of God, the new Heavens and Earth, (that he would create, and hear for us poor wretches: Christ is that special worke of God's hands, wondrous, marvelous and strange act) in which dwelleth righteousness, the sure foundation and precious stone, the new Man, created in righteousness, which we by faith put on, the first borne of every creature, that makes us the first borne of God, he is the hidden Man of the heart, and that humility that is so much set by of God, and we are clothed with. The Christian receiveth his denomination from Christ, who is the new and living way, in which the Christian comfortably comes to God in and by, in more fuller and clearer demonstrations of grace than the Christians in former Ages, as all these Scriptures prove, *Hebr. 10. 20. 1/ 65. 17. Hos. 2. 21. heb. 1. 10. 1/ 128. 21. heb. 1. 5. col. 1. 15. 1/ 11. 8. 1 Pet. 3. 13 Eph. 4. 24. compared with Ro. 13. 14. 1 Pet. 3. 3. gal. 6. 15. heb. 10. 20.* So that whatever enjoyments we have of God, incomes from God, grace in this life, or glory in another world, it is from God, in Christ, for him, and through him, he being the Fountain, Root, and Head, from whence this cometh to us, *Zech. 13. 1. Psal.*

36.9. reuel. 22.1. John 15. 1. rom. 8. 32. rom. 11. 18. and God will have it so, it being his way, he will convey all mercy to us, in his own way, having made all promises to him, and from him to us, the word, shadowes, and types, do all direct to him, that is the Fountain of life, yea life it selfe, yea and it is derived to us from him, Act. 4. 12. John 14. 6. gal. 2. 20. John 14. 19. 1 John 5. 12. 2 cor. 3. 6. 1 Ioh. 5. 2 cor. 3. 3. 1 Tim. 6. 12. Ioh. 11. 25. gen. 3. 15. gal. 3. 6. 1 cor. 3. 2. 32. 1 cor. 3. 11. col. 2. 19. Eph. 4. 15. col. 2. 3. John 1. 16. 1 John 2. 20. Ioh. 15. 9. And herein God's infinite and exact wisdom, free love, and speciall goodnesse is seen, in overshooting the Devil in his own Bowe, bringing in everlasting righteousnesse by Jesus Christ, who maketh Christians everlastingly happy thereby, he being their good Tree, they are made good trees in him, their estate is safe, perfect, rich, honourable, and permanent, their souls are so replenished with all goodnesse in Christ Jesus, that they may live merrily, sleep quietly, and rejoyce eternally, as all these Scriptures prove, Psal. 116. 7. phil. 4. 4. 1 Thess. 5. 10. phil. 4. 13. 2 Tim. 2. 19. Math. 4. 24. 1 cor. 3. 11. math. 16. 20. Ioh. 13. 1. math. 12. 33. Ioh. 15. 2 rom. 5. 19. and 3. 23. 24. Ephes. 2. 8. Hebr. 10. 14. coloss. 1. 28. 29. math. 5. 18. Rom. 8. 4. ephes. 5. 8. col. 2. 10. rom. 4. from the 6th. to the 9th. Colos. 1. 12. Titus 3. 5. 10th. rom. 5. 6. Rom. 3. 24. Isai 62. 10. math. 5. 16. rom. 6. 18. Eph. 2. 10. Isai 10. 22. John 8. 36. 1 Tim. 1. 17. 2 Tim. 1. 12. and 6. 18. 1 Cor. 15. 57.

explained and vindicated.

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Q. What is prayer and the benefit of it, and
it informe God, doe good to him, or pre-
vaile with, or change his mind, or the Christi-
ans? **A.** Prayer is the breath of God, or
the breathings forth of his spirit, by which
God informes us, we doe not informe God,
he perswades, prevailes with, and changes
our minds, we doe not perswade God, pre-
vail with God, nor change the mind of God,
(a) tis God that perswaded *Jaybar* by his
spirit, to live in the Tents of *Shem*, to believe
in the *Messias* that was to come, and to rest
upon that salvation that was to be accom-
plished by him in the fulnesse of time; (b)
And tis that same spirit that instructeth us that
now live, by the faith of Gods power, as
well as those have lived or shall live hereaf-
ter by Christ, to cry *Abba father*; (c) *Gal. 4.*
1. 17. Mal. 3. 6. (b) Gen. 9. 27. (c) Rom.
8. 17, 27, 36. Gal. 4. 6. From hence I conclude
most certainly. That the spirit of prayer is
given to helpe, succour, and beare us up in
our infirmities, and not to helpe, succour,
and beare up God, for he hath no infirmi-
ties, need; no prayers, teares, or any of the
means of grace offered us in endless mercie.
But we stand in need of all the means of
grace, as prayer, preaching, and reading the
Scriptures. And God in and by prayer, se-
lects us, woos us, finds us, gathers us,
and comforts us, instructs, enlargeth, and
addeth to us, adorns, beautifies, enricheth, su-
perabundantly, and drawes us to himselfe

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that are poore, lost, damned, and cast away
sinners, in our selves, both averse and adverse
to, and from God, from the wombe, and strag-
ling heep and fugitives, from the right way
of Christ (a) in the wilderness of sinne, death,
and hell, and in a high esteeme of our owne
dunghill goodnesse, and plague righteous-
nesse. (b) Thus God by prayer discovers our
selves to our selves, and others, that joyne
with us in prayer, he likewise manifests him-
selfe to us, imparting, communicating, and
revealing his secrets to us, and we being
filled with the discoveries, incomes, and in-
pourments of God, doe in prayer hold forth
before the view of the faith and understand-
ing of those that we pray with, and for, so
clearly without blindfolding of Christ in his
worth, excellencie and dignitie, together
with the absolute necessitie of better prayers
then we can pray, thoughts, words, and
works that will commend us to God, which
are only found in Christ, who is a represen-
tative person, and prayed for us. When we
thus pray in faith, it doth prevaile much with
these drooping spirits, and they are mightily
strengthened in the faith, in hearing the
Lord Christ in all his benefits, thus held
forth in prayer. The poore Christian is satis-
fied in the worke of redemption, wrought by
Christ and held forth by prayer, as well as in
preaching (c) and this is Gods end in prayer,
viz. the satisfying of our consciences, and
confirming us in our faith, and in the true
grace

grace of God, wherein we stand. (d) God hath received satisfaction from Iesus Christ, who hath saved us both freely, perfectly, and permanently, but by the spirit of prayer wee praying according to the proportion of faith, the sick are satisfied in their consciences, to their comfortable knowledge, and so prayer prevails much with men and Iaves men, viz. it brings home that salvation to the heart; Which was wrought by Christ.

(e) (a) *Hos* 2. 14. (b) *Isay* 84. 6. *Phil.* 3. 7, 8. (c) *1 Cor.* 11. 3. (d) *2 Per.* 3. 13. (e) *James* 5. 14, 15. And *Elias* knew there should be raine, for the Lord had told him before that he would send it, *1 Kings* 18. 1. But he prayed to affect the people, to *Heze- kiah* spread the letter of rayling *Rabshakeh*, not to affect God but himself, and the hearts of the people, *Isay* 37. 14. 15. And its certaine that God did prevaille mightily against *Jacobs* sence and reason, that caused him to stagger through diffidence or too much incredulitie, when he had well warmed him by his spirit of prayer, then he went to meet *Esa* with undanted resolution, though he were lame, and worse able to goe against his potent adversarie; when God had strengthened his faith with cheerfulnelle and good success, he went on in the great and weighty businesse, and indeed the end of prayer is to increase ours, nor Gods faith he being faithfulnelle is selfe. Obj. But what say you to such texts of Scripture that call prayer sacrifice, incense, and odours. *Heb.* 13. 15. *Revel.* 5. 8.

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and 3. 3. *Acts* 10. 4. *Ans.* These Scriptures are all to be understood Evangelically, thus by him let us offer the sacrifice to God continually, that is, let us alwayes beleeve that Christ our surety hath once for all offered one sacrifice, that fully did content God, and that for ever, *Eph.* 5. 2. Let us be content with that and rest quiet, and be satisfied with it, and alwayes be speaking thereof, for God is well pleased when we delight in, and are well pleased in Christ our sacrifice, which he offered in his bloody death and passion, let us set this alwayes before our faith, speake it out in all our prayers, beleeving that all his prayers are ours, and stands for us perpetually. *Luke* 22. 32. *Iohn* 17. 20. 1 *Cor.* 3. 20, 23. Christ being that everlasting publique, and representative person in our stead for us, and to us, the new Adam, so that by him, in him, and through him in Scripture phrase, is to stand in all that Christ did, or suffered, by faith to apply, possesse and injoy Christ in all, and at all times, compleatly as he hath made us, and presented us to God his father, *Col.* 2. 10. *Heb.* 10. 14. 1 *Iohn* 4. 17. For those texts, *Revel.* 5. 8. and 8. 3. they are both one in signification, and it is cleere, that the Ministers of the Gospel, their chiefeft imployment is to exalt Iesus Christ, by holding forth to the Church, that one and only soule saving and soule satisfying sacrifice of Christ, *Eph.* 5. 2. *Heb.* 9. 26. And to appropriate that to the Church

Church by telling her, that her warfare is at an end, sinne, death, hell, and the curse, are removed, and righteousness is come in their stead, *Isay 40. 2. That a sonne is borne and given, Isay 9. 6.* That is, all Christ, what ever he did or suffered, and that all the prayers hee prayed, the thoughts hee thought, the words he speake, and workes, he wrought, are truly and in very deed the whole Churches Evangelically. God hath given Christ to his Church, and all his Excellencies, patience, meeknesse, and faith, &c. and hence Christs prayer in those texts, are to be understood, the prayers of the Saints, and the patience of the Saints, Christ is of God made the sinceritie, righteousness and wisdom of the Saints, *1 Cor. 1. 31. 2 Cor. 11. 3.* And sacrifices, odours, and sacrifice of old, did but type out Christ to the Church as he was to come, and in this respect it may be truly said, that all their prayers were but shadowish prayers, & held forth the perfect prayers that Christ should pray for them, and we are not to conceive, that Ministers under the Gospel are to offer sacrifice or odour, but they are to preach Christ clearly to the Congregation, and to present before the view of their understandings, the perfect and effectually prayers, that Jesus Christ prayed in the dayes of his flesh for them, he prays no more now, but rules all in heaven and in earth, and is the stock of prayers of the Saints, that are gone up into heaven for them. And thus *Cornelius* prayed

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and fasted in Christ that was to come, in his false apprehension, for Christ was come in the flesh, and had fasted and prayed for him, though he knew it not, and therefore Peter must be sent for to undeceive *Cornelius* in this point, and to unriddle this mystrie to him, and to preach Christ and his prayers, almes, deeds, and fastings to him that were in heaven before God, and pleaded virtually for *Cornelius*, though he were ignorant of this glorious truth, that Christ already come was his, and all his fastings that were perfect were his, his prayers, tears, thoughts, words and workes, were all mystically, passively, and evangelically his, and were come up to God for him, though he were not aware of it, *Acts* 10. 34. 42. And

we are not to conceive, that it is our imperfect, weak, drowse, and spiritually drunken prayers, &c. that come up to God, but with him, those pure, perfect, full and sincere prayers, &c. are in esteeme with him to eternitie, and is confessed by all, that Christ, as he is a publique, so he is a spirituall and eternall Priest, and his kingdome is spirituall, universall and eternall, and all his actions are of eternall force, vertue and efficacie

to the Church. This is to pray in faith, meeknesse, humilitie, temperance, sobrietie, love, hope, sinceritie, uprightnesse of heart, fervencie of spirit, and effectually, &c. When we beleefe that Christ his effectual prayer is out, yes and the fervencie of spirit, uprightnesse

rightnesse of heart, sinceritie, love, hope, cha-
 rity, sobriety, temperance, humillity, meek-
 nesse, and perfect faith that was in Christ
 ours, as well as his, wisdom, righteousness,
 (a) sanctification, redemption, conception,
 birth, life, death, resurrection, ascension, and
 his mediation. Is not all Christs thine? when
 God hath given him to thee, then doubtlesse
 all that sweetnesse of disposition which was
 in him is thine also, all that tendernes of
 heart, perfectnesse of will, puritie of consci-
 ence, (b) strong desires, hatred of sinne that
 was totall, eternall, and unsatiable in him
 only, the good confession he made, his sor-
 row that was godly indeed, his strong me-
 morie, invincible courage, undaunted reso-
 lution to goe through all paines, miserie,
 and tortures, and the dexterity, alacrity, and
 unweariednesse of Christ in doing his fathers
 will (c) that was not fleshly, but was spiri-
 tuall and from the heart. Yea, (d) he willd,
 and did the deed for thee, (e) by which will
 and deed thou art sanctified, (f) and the
 will and deed is performed by thee evangeli-
 cally, when thou beleevest that both the will
 of Christ that was perfect and deeds are
 thine, he doing them for thee. So Paul is to
 be understood (g) when he saith, Christ gave
 himselfe for me, Christ lives in me, and
 Christ in you, the hope of glory, or that a-
 mongst you (i. e.) by faith the spirit presen-
 ting Christ in all he did or suffered to thee,
 and before thy eyes, and this is to live by the

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faith of Gods power, or by the faith of the
 Spirit of God (b) or the faith of Iesus the
 righteousness of God, which is by faith of
 Iesus unto all, and upon all, (i) and in all
 them that beleeye. The wedding Garment,
 that is the covering of God, the armour of
 of God, the righteousness of God, that he
 in a figure of cloaths of skins or fur brought
 to Adam (k) which being put on (l) i. e. by
 the Spirit of God, that only can make apply-
 cation of Christ to the soule, the Christian
 stands in the true grace of God (m) in Christ
 invincibly (n) being built on the rock of
 eternitie (o) but alas! to understand any of
 this legally; (Thus of our own heart, faith or
 magnanimitie,) were the greatest dishonour
 to God that may be, yet most doe so, for our
 own heart will faile us, and our faith fladge
 being weake and feeble, yea our magnani-
 mitie will prove meere pusillanimity and
 grosse cowardisme, and will not our fig-
 leafe covering of mans righteousness,
 make us (p) as *Aaron* did the nation of the
 Jewes, naked, wretched, and most miserable,
 our Castles of aire, strong holds, though
 huge mountaines in our own opinions, and
 others deluded as well, or as bad as our selves
 will topple down before Christ that little
 stone (q) like the towers of Cards, that little
 children are wont to make in winter nights,
 which by the least gale of wind, or breath
 of Gods wrath in a dismall day or time, or
 rather as the walls of *Jerico* by the sounding

of Rams hornes. that (r) fell down before
 the children of *Israel* upon their Alarme, just
 so when the true light appears, i. e. Christ
 that day starre and sunne of righteousness
 to be ours, then and not before shall we see
 our false humilitie, to be true pride, our sin-
 ceritie hypocrisie, wisdomes folly, light
 darknesse, knowledge ignorance, strength,
 weaknesse, and cry out my candle is out, my
 heaven is hell, my patience (God helpe me
 so better) is so thread-bare that it may most
 fitly be called impatience, my righteousness
 is a very plague, my obedience rebellion,
 ther's no health nor helpe in me in any of
 these, and where *Paul* saith, through Christ
 he could doe all things. (r) Tis to be under-
 stood, he by faith beleeveth that Christ had
 done all things for him, and thus Christ
 strengthens all his by his spirit, and so all
 Christians doe the will of God, worke well
 and are new borne, when they beleeye that
 his birth, (which is the new *Adams*) is
 theirs, and this is new every day to their
 faith, and they disclaime their old and first
 birth dayly, by faith they are crucified with
 Christ, worke well, and so patience hath her
 perfect worke, (r) and wanteth nothing i. e.
 the true Christian that eagly eyes Christ, his
 patience that's perfect, and so wants nothing
 in heaven in Gods eare, there he stands a
 perfect, patient man in Christ, and is dayly
 strengthened in this faith, in and by the means
 of grace, amidst his distempers, imperfec-
 tions

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ons and defects, in's own imperfect patience:
 & so I understand the christians love is made
 perfect in a passive, mysticall, & evangelicall,
 (the same) way, thus he is ashamed of's own
 cold, little, & imperfect love, & dares not for
 his life appeare in the presence of God in
 his own love, he knowes that God hates the
 halt, blind, and lame love that is in man,
 but in the love of Christ thats present with
 him, to's faith, he dares appeare at the judg-
 ment seat of God with boldnesse, and why?
 because as Christ is, so is he. What at
 the day of judgement, when he shall be
 without the sense of sinne and corruption, to
 vex and trouble him? as sinne doth all good
 Christians here, as long as they live in the
 flesh. No, no beloved, it's in this world of
 grace or kingdome of heaven, in which in
 this sense, there is neither sinne, death, hell,
 curse, or any evill occurrences (of the which
 Solomons kingdome was but a type.) But all
 things flourish in Christs kingdome, ther's
 nought but felicitie, tranquillitie, and at the
 right hand of God, (that is in Christ, there)
 are pleasures for evermore, and it ariseth
 from this. That Christians doe frequently see
 before their eyes Gods justice, and seeing it
 fully satisfied, are bold to appeale unto God
 for justice, and so plead it out in the court
 of their own consciences, and are not afraid,
 (slavishly) knowing that they stand in a state
 of perfection, in Christ, so they have no tor-
 ment, seeing they now beleeve that Christ
 was

was once tormented for them, so feare and torment have no roome, or place in Christianity (in the true sense aforesaid.) Truly Christians neither feare the diuell, sin, law, curse, death, hell, plagues, famine, wars, nor God as a wrathfull Iudge, but love and feare God in spirit and truth, and so worships God in Christ, and believes that Christs pure and perfect worship is his, and lyeth downe in peace, perfect love, and in that spirituall safety, that Christ his walls, bulworks and Tower, w^h afford him, singing songs of Zion, not to us, but to Christ, thy name be all the glory. This is to sing in spirit and in understanding, with grace in our hearts, when we looke beyond the penmen of Scripture to Christ, of whom twa's most true and properly to be understood. So Christians give thanks to God by Christ, [] i. e. when we beleeye Christ was perfectly thankfull for us, and when we are affected with it by meditation and contemplation thereof, and break out in workes and deeds, demonstratively in the sight and hearing of men. This properly is the Creatures thankfulness, and is imperfect, but much taking with men, for it is it's proper place, and here needfull for discovery of grace, and encouragement to others, and I would gladly know of any man in the world, whether there be not a vast difference betwixt the creature and the Christian. Truly so much difference there is betwixt their faith and facts, and if this difference be not kept

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kept pure and apart, all religion will be corrupted quickly, as we see by woful experience in Popery to this day, & what is it to be made perfect in every good worke, & looke well to this text. *To doe his will, doing or working in you (by faith). that which is pleasing i. e. Christ in his sight, through Iesus Christ, to whom be glory for ever and ever, Amen.* Where note, that when he speake of Christ, with what affection he speaks, to whom be glory, i. e. Let this glory be ascribed to Christ alone. &c. That none can come to God in their owne doings, but through Christ, and what is that? Truth, ei's to disclaime their own imperfect workes, done in their own persons, and to imbrace the perfect workes wrought by Christ for them, he being their surety, paid all that was owing to God the great Creditor, who had trusted man in his creation with his talents, but man did breake with God, and betrayed all his trust, and was a spirituall (and in himselfe or any creature) Bankrupt. But Christ paid the debt he owed, and now would have the fully discharged principall to make use of his name when he comes to God, viz. a to beleve constantly that God is just, and will not charge that on him, which Christ hath fully discharged, and so day and night hee should say amen, to't, say it is most true, and out of all peradventure or question, *a 1 Cor. 1. 31. 2 Cor. 5. 21. b 1 Tim. 3. 9. Acts 14. 26. c Iohn 4. 34. Psal. 40. 8. d Ephes. 6. 6. 4. e Phil.*

e Phil. 2. 12. f Heb. 10. 10. g Gal. 2. 20.
 Col. 1. 27. h Rom. 3. 22. i Isay 61. 10. Psal.
 45. 9-13. Rom. 3. 22. k Gen. 3. 21. Ephes.
 6. 12. l Rom. 13. 14. m 1 Pet. 5. 13. n Mat.
 16. 18. 7. 25. o 1 Pet. 2. 6. Isay 28. 16.
 Acts 4. 12. p Exod. 32. 25. Apo. 3. 17 18.
 q Dan. 2. 44. 45. 2 Cor. 10. 4. 5. r Iosuah
 6. 20. s Sam. 5. 4. t Phil. 4. 13. u James 1
 4. 1 Iohn 4. 17. v 1 Kings 5. 4. w Psal. 48.
 12. 13. Isay 32. 2, 3. Isay 26. 1. x Col. 3.
 16. Col. 1. 9. Psal. 47. 7. y Heb. 13. 15. z
 Heb. 13. 21. (Some have made this confe-
 ssary. Then Elivate rouse, and raise up thy spi-
 rit in prayer to God in Christs name, and be-
 lieve that he will in Christ give thee that
 thou beggest, or that that is better, 1 Iohn
 5. 14. Psal. 95. 7. Mar. 4. 38. Psal. 116.
 14. Cant. 2. 16. Heb. 4. 16. 10. 22. Mat.
 9. 2. s Sam. 12. 13. And consider what
 prayer is. The parts & properties of it. The
 characters thereof. The motives to it.
 The means and ends of prayer. The rules in
 it. What it doth. Where and with whom the
 sorts of prayer, times and places of it, which
 are best of publique or private, whether
 it be sufficient in a Christians eye, to pray
 only in publique. For whom we must pray,
 what thinke you of such as will not joyne
 with Christians in prayer, if they differ in
 judgement from them. What of crosse and
 blasphemous prayers, what of prayers to
 Saints, and for the dead? for the first, prayer
 is an imploring of God for helpe, and a
 fruit

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Trust of the spirit, the parts of it, confession,
 petition, intercession and thanksgiving,
 the properties of it, is faithfully, freely,
 fervently, feelingly, and fruitfully, and ef-
 fectually. The characters of it, are humi-
 lity, sincerity, and heavenly mindedness.
 the motives to it, Tis Gods way for obtai-
 ning good, and removing evil. The means
 to further it, are hearing the word, reading,
 conference, and serious consideration. The
 ends, are Gods glory, and the Christians
 corroboration, in the faith. For the
 rules to be observed in it, temporalls are
 to be ask'd conditionally, but spiritualls,
 absolutely. Prayer doth through Gods
 goodnesse remove evil, and obtaine
 good through Iesus Christ, *Gen. 20. 17.*
Mark 11. 4. The sorts of prayers are civil
 to man, and divine to God, *Isay 5. 16.*
 The time of prayer, is alwayes, but especi-
 ally on the Lords day, *Revel. 1. 9* The pla-
 ces are either publique, thats principally to
 be looked unto, or private, the lesse princi-
 pall, *Nat. 21. 13. Iohn 4. 24.* and publique
 prayer hath the precedency, *Psal. 92. 1.* But
 true Christians neglect not private prayers,
1 Thes. 5. 17. 1 Tim. 2. 8. and they pray
 for all men, *1 Tim. 2. 1.* and they that will
 not joyne with other Christians in prayer,
 will prove Apostates at last, except God
 give them repentance of their great pride,
 And to pray to the crosse is blasphemous,
Rom. 1. 23. Psal. 106. 20. and for prayer to
 Saints or for the dead, tis vile, abominable,

explained and vindicated.

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and distressed of all true Christians, *1st* 6.

16. 2 *Thes.* 2. 11. *Acts* 10. 26. *Revel.* 13. 8.

For the gesture of prayer they are all lawfull,

but in private the best, for there is that

which doth most stir up thy affections in

prayer, and declares thy reverence to God, but

none are tyed to formes in private. And thou

must be careful that thou pray from life, not

for life, 2 *Cor.* 4. 12. and be instructed what

those everlasting, lively and representative

prayers are, viz. Christs prayers, *Heb.* 7. 25. Q.

Whether under the Gospel, God afflicts true

Christians for their sins, and to satisfy his ju-

stice thereby, or for some other ends? A Gods

justice was fully satisfied by the sufferings of

Christ, who iust suffered for the uniuersall, he

taking away the cause, viz. sin, the effect cea-

seth, & ther are other glorious ends for which

God afflicts his children To conforme and

make them like Christ their head. Rom. 8. 7.

18. 2 *Tim.* 2. 12. To try their faith, and

make themselves and others to see and know

their constancie in the profession of this

truth, that Christ hath slaine and abolished

all enmitie, and made everlasting peace ap-

peare to them betwixt God and themselves,

even now in the appearing of the quite con-

trary to their sense and reason, in which they

glorifie God abundantly. *James* 1. 2. 1 *Pet.* 1.

7. To quicken and increase faith, to cause the

Christian in these sharpe stormes of crosses,

more diligently and firmly to gird one, and

keepe close this garment of Christs righte-

ousnesse

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oulnesse. Thus he knowes fullwell that in themselves afflictions are part of the curse of God for sin, if it light on one that's out of Christ. But turning his eye, on Christ that hath taken away sin & curse, he knowing himselfe in Christ, is quietted in his conscience, and saith, surely my father doth afflict me in's love, in much mercy, and so the quiet fruits of righteousness are brought forth in his soule, viz. he is quiet in his conscience in the righteousness of Christ, in the midst of the worst that Divells or divellified men can inflict on him, he sees the name [Christ] in the rod, *b* and concludes *blessed be the name of the Lord*, for that these afflictions have no teeth, are not curses, I thanke thy Christ for it, that name by which alone I comfortably and alone know thee to be my reconciled father in my greatest extremities. *c* *a* Heb. 11. 11. *b* Micha. 6. 9. Job 1. 21. Mat. 3. 17. Afflictions are appendices of the Law, and doe terrifie and deject naturally those that are afflicted. Truly they doe not properly, immediately and simply considered, ease, quiet, or cure the consciences of Christians. But the spirit of God, in and by them, doth awaken, stirre up our dulnesse and securitie, to a more lively, effectuall, and enlarged apprehension of Christ and his righteousness, the only procurer of health, peace and rest, *a* in the times of danger, the Coney hastens to the rock, the Hare to the thicket, the *Aegyptians* to their houses. *b* But the faithfull to the name

name of the Lord, *wt.* Christ our righteousness, & as this strong tower of defence, & thus whilst God useth the rod, scourge, or physical of afflictions, the cause hath not properly with him the nature of sin, which is an offence to divine justice; but it is now considered as a disease troubling his child, which in infinit mercy, boundlesse love, and everlasting compassion, he seeks to make riddance of affliction, *f* by afflictions, but neither for sin, nor in his wrath, anger, or displeasure, & *Matt.* 11. 28. *b* *Exod.* 9. 20. *c* *Jer.* 23. 6. *e* *Prov.* 18 10. *f* *Isa.* 27. 8, 9. and 54. 7, 8. And though it be the nature of sinne alwayes to provoke God to displeasure, yet the pacification made by the blood of Christ, hath more power with God to procure well-pleasednesse and love from him to a beleever, then any sinne of his hath to bring his displeasure and wrath. Because that propitiation, pacification and appeasment made by Christ is of eternall value, & established by the oath of God, and yet tis confest, that the same things befall the faithfull and unbeleever here in this world, *b* yet with this difference; to the faithfull they are out of a principle of love and well-pleasednesse from God, but to the enemies of God (all Christlesse men, unbeleivers are so for ought men or Angels know, or the word of God discovers) they are messengers of indignation, anger, and displeasure, not that God is well pleased with sinne in any, hee's an eternall enemy to all wickednes, & yet alwayes well pleased with the

persons of the faithfull *a* Heb. 10. 14. *b* Isa. 59. 4. *c* Psal. 45. 7. and 7. 11. and 11. 7. To work dependency in them on God *a* to stirre up to obedience *b* magnanimity, courage and patience *c* to prevent and bear downe spirituall pride, *d* and to rouse up Christians to prayer *a* Ps. 42. 9. *b* Job. 33. 15. *c* Jam. 2. 3. *d* Psal. 5. 15. *e* Micha. 6. 8. *f* 2 Cor. 12. 7. *g* Job 33. 23. *h* 2 Chron. 33. 12. To discover the determinations of God in's decree, *a* and the exercising his wisdom, goodness and power in preserving the Saints. *b* To bring home desperate prodigalls, that are fugitives and runnagates from God. *a* Rom. 8. 29. *b* Acts 19. 22. *c* Job 38. 11. *d* 2 Tim. 3. 12. *e* Lam. 2. 3. *f* Exo. 14. 12. *g* 2 Cron. 20. 22. *h* Luke 15. 19. *i* Isa. 16. 16. *j* Psal. 40. 12. To prevent Sathans malice, stop his mouth, and beat him in his own plea, *a* Gen. 3. 15. *b* Heb. 10. 19. *c* Rom. 15. 13. *d* 1 Pet. 1. 8. *e* Job 2. 6. To damne the wicked, and fill their mouthes with blasphemy against Christians who being like Christ, and not of the world, but accepted of God, and by their practice reprove the workes of the wicked, and are hated for it. *a* Psal. 41. 6. and 81. 12. 2. 3. and 118. 22. *b* Luke 19. 14. *c* Jam. 2. 3. *d* 2 Sam. 12. 14. *e* Luke 9. 53. *f* Psal. 38. 20. *g* Job. 15. 19. *h* Gen. 4. 4. *i* Job. 3. 12. *j* Job. 7. 7. *k* 1 Kings 22. 8. To put an end to the discords, contentions, strifes, jarrings, bitter-
 nesses and quarrellings of the Saints; who, when they are in prosperity cannot agree, but like so many sheep will be pushing one another about indifferent things, but God sends forth his dog of affliction like the good shep-
 heard

heard, and puts an end to that quarrell, *Lattimer*, *Ridley*, *Dr. Tayler*, *St. Paul*, and *Sylas*, could not agree in prosperity, one would have ceremonies, the other none, *Paul* would not have *John* to goe with him because of his imbecillity, pusillanimity, and faint heartednesse in the profession of the faith. But when *Paul*, *Lattimer*, and *Ridley*, had laine a yeare, two or three in prison, then it was brother *Lattimer*, and brother *Tayler*, and oh send for *John*, or bring *John* with thee, saith *Paul*, when hee had beene well exercised in afflictions; & so now we quarrell, bite, and use bitter invectives against each other, viz. Presbyterian, Independent, Antinomian, Antifidian, Familists, Anabaptists, and Seekers, and many such like, the which I with may be all for ever buried in oblivion, and the precious name Christian only remaining. But for certaine, when fire, faggot, sword, famine, imprisonment, and varieties of torments and deaths, shall surprise us, we shall willingly then lay them aside and use better expressions to each other, 2 Tim. 4. 11. Acts 15. 39. Psal. 100. 2. and 23. 4. To flesh on Christians in the bold profession and confession of the faith to the faces of Gods enemies with undaunted resolution, Ruth. 1. 16. Job. 21. 13. and 23. Tim. 2. 8. 14. Math. 5. 16. Math. 18. 16. To indicate the Lord Christ unto us, who by bearing of our afflictions hath made way for God to extend peace to the Israel of God for ever in the midst of the greatest afflictions that can befall a Christian

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in this life. *Heb. 12.11. Col. 3.11. Isa. 66.13. Revel. 1.9. Psal. 69. 33. Psal. 40. 16.* To inable the Saints, to comfort others in the like calamity, with the same consolation wherewith they were comforted in their affliction, and tell others what the Lord did for them, and how he brought them out of affliction, *2 Cor. 1.4. 1 Theff. 5.14 Isa. 51.12. 2 Cor. 7.6. 2 Cor. 1.4.*
Confectaries. First, sinnes odiousnesse. *a* Secondly, Christs excellency. *b* Thirdly, afflictions are not new, strange, or evill. *c* Fourthly, the Christians worst estate is better then the best estate of the wicked. *d* Fifthly, tis a difficulty to shunne sinne. *e* Sixtly, That priviledges exempt not from affliction. *f* Seventhly, that Christians have a better home then this world. *g* Eightly, that Christians ought not to slacke their pace to heaven in their afflictions. *h* Ninthly, Frivolous are the put offs of the *Nabals* of this world, that deny helpe to Christians in afflictions. *i* Tenthly, that prosperity (without Christ) is no signe of Gods favour. *k* Eleventhly, dreamers of outward prosperity when Christians are deceived. *l* Twelfthly. That the world's a Hospitall, and God is the great Master of it. *m* Thirteenthly, this life is the Christians winter. *n* Fourteenthly, Preposterous are the judgers of Christians estate before God, according to their affliction. *o* Fifteenthly, God hath his time for the afflictors of the afflicted. *p* Sixteenthly, Christians should be as willing to receive instruction and consolation, as they are to complaine

plaine in affliction. 9 Seventeenthly, That Ministers are not to be blamed for the preaching the Gospel to worke faith in their auditors, that only can beare them up in the time of afflictions, and that comfortably. 1 Eighteenthly, That there is good hope of afflicted ones, that there is some specrall worke for them to doe in Church or State; *David* seven yeares was forc'd by wicked *Saul* to wander the mountains, *Luther* for three years afflicted in conscience, and *Paul* lay three dayes in the pangs of the new birth. 1 Nineteenthly, That afflictions to the Saints puts an end to all strife, opposition, and contradiction, and linkes them together in a perpetuall bond. 2 Twentiethly, That want of pity in Christians, is a cause of much heart-burning, and 'tis questionable, whether mercilesse men to poor afflicted Christians are reall Christians, if they were, doubtlesse they would sympathise with afflicted Christians, at least they have so little of Gods fire of love, that hell fire predominates. 11. That prosperity is no infallible marke of the true Church. 2 *Hos.* 13. 9. b 1 *Cor.* 13. 49. c 1 *Pe.* 4. 14 d *Acts* 16 30. *Heb.* 11. 25. e *Isay* 27. 9. *Amos* 4. 9. f *Heb.* 2. 14. *Psal.* 120. 1. g 1 *Cor.* 13. 19. *Heb.* 4. 9. *Gen.* 32 9. *Psal.* 37. 12. *Psal.* 119. 69. *Psal.* 119. 85. *Psal.* 41. 6. h *Isay* 35 8. *Isay* 8. 18. *Revel.* 2. 10. *Acts* 17. 3. *Psal.* 69. 12. i 1 *Sam* 25. 19 and 12. k *Iob* 21. 12. *Mal.* 3. 15. *Psal.* 73 and 5. *Luke* 16. 35. *Matth.* 5. 20. 1 *Cor.* 4. 11. l *Matth.* 10. 34. *Micha* 7. 10. *Luke* 12. 39. *Psal.* 110. 1. m *Mark.* 1. 7.

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Hosea 6. 1. m 1 Thess. 3. 4. o Luk. 23. 31. 1 Pet. 4. 18. Psal. 41. 6. Iob. 2. 6. Psal. 73. 15. p 1/2 10. 12. 2 Thess. 1. 6. Ezek. 25. 3. Psal. 70. 3. Ier. 48. 27. Psal. 68. 21. Ezek. 35. 12. Ier. 48. 39. q Acts 16. 30. r Psal. 27. 13. s 1 Sam. 24. 14. 1 Sam. 26. 29. Acts 9. 9. t Acts 15. 39. 2 Tim. 4. 11. Psal. 23. 4. Ps. 100. 2. u 1 Io. 2. 19. 1 Cor. 12. 27. w Rev. 3. 17. Jd. 2. 6. 7. 1 Cor. 4. 8, 9, 10, 11. To be peltish, peevish, and froward in afflictions, or to use unlawfull meanes, to get out of them, is no part of the Christian, neither 'tis from Christ but from old Adam. a 'Tis a thick clud for Christians to looke through in their affliction for to see their old friends and professors of Christianity too, to have no pity or compassion on them, b delighting in Christ easeth the heart in the greatest affliction. c There is more cause for Christians to rejoyce, and bee cheerfull in their afflictions then to be sad; have they not faith, the Spirit, and a good conscience? d was not Christ afflicted for them? e and loves them then, is with them in their afflictions, succours them, & will fill their hearts with joy, and true Christians have ever been afflicted. To stiecke close to Christians in their afflictions, is approved of God and all good men; On what an impression makes it in the heart of the afflicted! 'Tis faith or the Spirit of God that quets the soule in afflictions, g produceth prayer, h and inables us to confesse our sinnes, i checke unbeliefe, k wait on the Lord / for helpe, to looke more on the author then on the instruments, m to eye sinne, and n

o looke to God 9, To submit to him 8, To
 purge the conscience from sin 9, To cry to God
 for helpe against it 7, To expect good tidings
 from Heaven 5. To put valour, invincible cou-
 rage and magnanimity into the hearts of
 Christians in the greatest afflictions, some-
 times to the astonishment of the adversaries &
 tormentors themselves 1. 'Tis the spirit of God
 that discovers to Christians that prodigality,
 idleness, voluptuousnes & infidelity, are sins that
 hinder most men from helping of such as are
 in afflictions 11. And it directs the christians to
 helpe in the first place Christians, or kindred
 and countrymen 1, then all 11. And to preferre
 the publique good, before their private: and
 then to helpe any in afflictions 11. And to make
 our afflictions no greater than God makes
 them, yea, to take comfort when 'tis pro-
 pounded to them from the word by any in-
 struments whatsoever God will use to that
 end and purpose 9. 'Tis the good spirit of God
 that perswades christians patiently to bear their
 afflictions evangelically, from such consider-
 ations as these 7, that 'tis God afflicts 2 psa 116
 11. 1 Sam. 24. 13. psal. 73. 13. b Job 19. 19. 13.
 psal. 38. 18. d Tim. 4. 16. c psal. 27. 13. psal. 119.
 92. d Gal. 5. 24. 12 Cor. 1. 5. 11, 12. prov. 15. 15.
 e 1 pet. 2. 21. 1 pet. 1. 6. heb. 10. 37. heb. 2. 18.
 Iohn 16. 33. 2 Cor. 1. 4. mat. 7. 40. heb. 2. 10. 1
 pet. 5. 9. f 2 Tim. 1. 17. 1 Sam. 24. 4. Ier. 45. 5. 38.
 9. 39. 17. Is. 2. 22. 6. 17. Mat. 25. 41. Esay 41.
 1. 8 psal. 39. 9. h psal. 88. 8. 42. 10. i Job 42.
 6. Lam. 3. 42. k psal. 49. 5. 95. 17. 43. 5. l Dan.
 12. 1

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12. 1. *Psal.* 56. 4. in 2 *Sam.* 16. 10. in *Lam.* 3. 40. *Ioseph* 5. 15. *Iob* 34. 31. o *Iob* 1. 21. *Amos* 3. 6. *pmicha* 7. 9. 2 *Sam.* 15. 26. q *Isa.* 27. 9. *beb.* 12. 11. r 2 *Chron.* 14. 13. *Lam.* 2. 19. [*Isa.* 39. 8. *Micha* 7. 8, t *pru.* 28. 1 *psal.* 125. 7. u *cor.* 6. 13. *pru.* 23. 21. 6. 11. *Matth.* 19. 11. *Mar.* 10. 30. w *Gal.* 6. 10. *Rom.* 9. 3. 15. 26. y *psal.* 119. 24. *Isa.* 40. 1. 2 *Luk.* 21. 19. 2 *Sam.* 16. 10. *psal.* 39. 9. 1. 9. 75. *Iob* 1. 21. *James* 4. 19. For these ends, Not to destroy us, a but in s love, b for our good, yea verily for the best, c and that d hee'l remov't when he sees it best, e and that there's no proportion betwixt the mercies we enjoy, and our small afflictions. f and how that he'l give strength to the Christian, and his afflictions shall end well, g 'Tis the spirit of God that silenceth the Devill, .evill men and our selves, that are apt to clamour against God, and faith clears God ; h splits the heart, i And teacheth Christians to run upon the evill of sin, k To wait on God, l in evangelicall obedience; m to promise and performe, in and by our Mediatour, to call to minde times past, present, and to come, n What place we are in, o of whom we suffer afflictions, p And for what ends q, What is the benefit which comes by our afflictions? 'Tis to partake with Christ, in comfort, and honours, r and though God crosse thee in means, 'Tis to unbottome thee, and to supply thee in himself, s. Grant 'twas thy indiscretion drew it on thee, God will exercise his exact wilsdome, and turn't about for's own glory and thy good t. What if thy

thy afflictions are great, yet God is greater, and it may be hee'l give thee great faith. What if no man pitty thee, yet he doth, if we may so speak, hee'l deale with us as one whom his mother pittie, most gently, and carry thee in his couches of love w. And though the mighty men of th'earth afflict thee, Thy Father is mightier then they. Thou farest, 'twas Davids and Jonah's case, yet both were happy and precious Saints, y Thou art more griev'd for the losse of thy childe, friend, or estate, &c. then for sin, yet dispaire not, 'twas honest David his case, & yet a choyce Saint of the Lords, and is now in blisse. Thou art exceeding poore, and God seemes to be deafe, no such matter, he heares with his eye, and will ere long make it forth to thy soule, onely waite till the day-Starre dawn or arise. As these texts prove, a *Act. 16. 30.* b *Prov. 3. 12.* c *Rom. 8. 28.* d *Psal. 94. 12.* e *Isai 27. 9.* f *Psal. 119. 72.* g *Iob 2. 10.* h *Isai 54. 7.* i *2 Cor. 11. 9.* k *Apoc. 1. 9.* l *2 Cor. 10. 13.* m *Jer. 30. 11.* n *Psal. 90. 15.* o *Jos. 12. 26.* p *James 5. 11.* q *2 Cor. 2. 5.* r *Psal. 51. 4.* s *Ruth 1. 13.* t *Hos 7. 9.* u *Isay 42. 25.* v *Psal. 145. 17.* w *2 Kings 22. 20.* x *1. 5. 6.* y *Jer. 8. 6.* z *Lam. 2. 4. 2 chron 7. 14.* aa *Micha 7. 19.* ab *Isay 28. 16.* ac *Isay 38. 20.* ad *Eccle. 5. 3.* ae *Heb. 12. 11.* af *1 Sam. 17. 37.* ag *2 Cor. 1. 10.* ah *Revel. 2. 10.* ai *Jude 13.* aj *2 Thess. 3. 2.* ak *2 Tim. 4. 3.* al *1 Pet. 4. 14.* am *2 Cor. 9. 6.* an *Mat. 7. 24.* ao *Psal. 73. 26.* ap *Act. 16. 30.* aq *Psal. 142. 4.* ar *Rom. 8. 28.* as *Ruth 1. 20.* at *Col. 1. 11.* au *Job 19. 25.* av *Jer. 12. 7.* aw *Mat. 3. 17.* ax *Psal. 111. 15.* ay *Job 15. 20.* az *Isay 66. 20.* ba *Isa 10*

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9. *Exod.* 14. 14. *Dan.* 6. 14. *Judge* 4. 17. 9. 53.

2 *Kings* 17. 25. 19. 28. *Isay* 37. 37. *Acts* 12. 20.

2 *Jonah* 4. 9. *Psal.* 73. 1. 77. 10. y 2 *Sam.* 18. 33.

2 1 *King* 8. 29. *Iob.* 34. 21. *Ier.* 32. 19. *Psal.* 9. 18

But of all that ever besel thee in thy life, this grieves thee most, that 'twere the people of God that brought this great evil upon thee, Nay, such as thou believest thou shalt live eternally with; yet worse then this, 'twas thy owne Pastor, True Sir, I would have trusted him with life, goods, and all, yet he did deceive me. Oh! Sir, did not you commit Idolatry with him? and would God leave you in such a condition? No, no, God will take thee off from men and meanes too, and give thee to know, that there's nothing on this side Jesus Christ, but will deceive thee, and hee'l carry thee above all these, and will have thee to know that hee'le have mercy and not sacrifice. That is, God would have thee and all men to know, that Jesus Christ is the same for ever, as good to thee as ever to any heretofore, and will be every way as beneficiall to those that are yet unborn, as ever he was to any Kings, Priests, or Prophets, that liv'd in former times, & he's that Pastor that will not deceive, lie, or faile us, and Christ is that *At-taschish*, a Faith and manners for thee. That corrupteth not, cannot be destroyed, either by devills, sin or men, and that they that are just cannot be brought to perdition. That *Shoshan-um*, b that Lilly of delights, so full of splendor, that no six stringed instruments, (i.e.) naturall

small or acquired parts, can obtain unto the depths thereof. That *Shigajon* & that law in the right interpretation thereof, & that wandring in pleasures, matters and errors that he was to suffer for. That delight, solace, or song, bond or power. And that *Missem*, that golden Psalm, 'tis Christ himselfe, of which Gold is but a figure; and the eighth day was but a figure of our Lords day, & the Jewish Sabbath of Christ our rest, who is that *Alpha* and *Omega*, and that first and last, that holinesse of God, that without him, all things else are meere emptinesse, and vanity it self. But let these byting Pastors, and perplexing and troubling Christians, know, that though they are Christians, and in that respect as precious as the most tender heartest Shepherds or Lambs of Christ, that ever lived, yet in this that they adde affliction to the afflicted, that are in the same respect as precious as themselves, and behinde them in nothing, but in peevishnesse, pride, and their too much (for them) flowing riches and outward prosperity: and the dotage of too many of their Sycophants, that sooth them up in their pertishnesse, &c. I say, let them know, they are the Lords scullions, gabelers, and bea-les, though they will not own it, and 'twould settle them to bee so-called by those poore de-picable Christians, that they domineere over and trample upon, in their sad, deplorable, and neglected condition, to the view of men, but to faith most honourable and happy, and these pourings of theirs did but make them shine like

like orion pearles, to those that are truly wise
and in heaven as gloriously as any Saints there
a psal. 75. 14. 1. 57. b psal. 45. Cant. 2. 6. psal. 80
psal. 69. c psal. 9. 1. 5. prov 5. 20, Hab 3. 1. d prov
5. 19. Hal. 7. c psal. 56. psal. 4 f 2 Tim. 4. 8.

Quest. *When men are effectually called, how do
they behave themselves? what would God have
them do? must they live delicately, or idly?*

Ans. They live the life of faith and infide-
lity. Thus. the conflict is great, the Law and
the Gospel passeth over the heart of the true
Christian daily, and through the beleever
weakneth, there's more griefe and unrest in
their hearts, then there was struggling in Re-
becca's wombe, and in the combat where the
severall voices, distinct operations, and each
sentence is contrary, Live faith the Gospel, dye
faith the Law, peace by the Gospel, warres by
the Law; when the Christian hearkens to the
Law and infidelity, they are taken prisoners,
and the sentence of death and perpetuall woe
are heard of them, and bitter lamentation, but
when Christ, faith and Gospel speake, the
voice both reviveth their hearts, recalleth
their almost lost spirits, erecteth another
frame in their hearts, and so enlargeth their
spirits that they sing the songs of Sion, praise,
honour, glory, victory and salvation, to Christ
their King, that hath so freely, perfectly, and
permanently redeemed, justified and eternally
saved them from wrath present and to
come, 1 Thess. 1. 10. But the truth is, Gods
minde and pleasure, is, that after their effe-

shall calling the true beleever should for his eyes on Christ, abide in him and his righteousness, rejoyce continually, in so full complete and blessed a condition as God hath freely advanced him unto, and so let the confession of the tongue, both arise from, and agree with his faith and confidence of the heart, and not returne to bondage, againe, 'tis the nature of faith to looke directly to Christ, and alone to view that adequate object, the expectation of the whole earth, *Rom. 10. 10. 2 Cor. 4. 13. b Gal. 3. 1. Rom. 8. 15. Haggai 2. 7. Isa. 55. ult. Rom. 4. 19 Heb. 11. 11.* 'Tis against the nature of faith to conceive or entertaine any thoughts of God in relation to herselfe, which did not every way correspond with the word of faith, that's the Covenant of free grace, 'tis the office of speciall faith to captivate, and confine every imagination and conception or thought of God, as he is alone, from revealing and communicating himself, and his mind, in the Son of his love, who for that end is call'd the image of the invisible God, *q* because God will be knowne to faith no otherwise then in him; so faith admits of no other object but Christ, and sees by that never failing eye, i.e. the Spirit herselfe in a good condition, righteous, glorious, washed faire, and adorned with cloathing of Gods owne providing, giving, and putting on, *q* *Rom. 13. ult. Ephe. 5. 26, 27. Rev. 1. 5. Cant. 4. 7. 6. 9. 1 Cor. 6. 11. Psal. 90. 15. Isa. 61. 10 Rev. 3. 18* faith beleeveth the abolishing of sinne, *q* there's

no defect in Christianity, but 'tis in our in-
 delity; Christ hath perfected the Saints for e-
 ver, & purged them; yea made the Christians
 holy, happy, and unspeivable in Gods sight,
 by the bright beames of his Sons & righteous-
 nesse? he continually expells and consumes
 the sinnes that daily doe arise, out of our earth-
 ly members, as darknesse is by the Sunne-
 beames, & so that though the Christian sees
 not an holy Saint upon earth, yet he beleeves
 there are such, and contrary to sense beleeves
 himselfe to be one through Christs sanctity,
 and hath more power against sinne, by eying
 Christ by faith, then ever he could by all the
 arguments of the Law, or motives though
 fetcht from the Toppicks, 1. p Dan. 24. Heb. 6.
 26. Zach. 3. 9. Jer. 50. 20. Mat. 1. 21. Numb. 23. 21.
 Isa. 40. 1. 43. 45. 44. 22. Mal. 7. 19. Psal. 10. 15.
 2 Sam. 12. 13. 1. 2 Cor. 5. 14, 15. Rom. 6. 15. Mal 4. 1.
 Psal. 116. 10. 14. you shall perceiue the Christian
 that doth possesse and enjoy Christ, according
 to's power carefully living and walking to all
 good Lawes both of God and man, delighting
 in the righteousness of workes in their proper
 place living in's calling laboriously, and ready
 to study every good work, but he's as careful of
 misplacing workes, as the candle he hath in's
 hand when he walks in a garret thatcht with
 straw, that it fire not the house, he keeps it
 downe, and he likes fire in his chimney, but
 keeps it from his gunpowder, &c. for he knows
 it would quickly mactre all, if it should once
 come there, just so the Christian keeps workes
 be-

below's head amongst men, and dares not present them before Gods pure eye, true faith brings nothing to God in the office and worke of justification, and redemption, but only poor lost and miserable sinners, finding themselves empty of all goodnesse, naked, wretched and deplorable creatures in themselves, nothing else but a lump of vanity, a kinde of sinne, and a composition of all kinde of wickednesse. Taken captive by Sathan, spoyled and wounded by the Law, receiveth Christ the only way and meanes to recover his sicke soule, by faith he comes into Gods presence, minding and apprehending alone the meere, rich, and free bountifullnesse of God, in's saving, healing, cloathing, delivering, cleansing and freeing him from sinne, death, hell, curse and all evill, and giving him all good, righteousness, peace and joy in Christ Jesus, faith sets up a lively and joyfull light of the knowledge of God in the face of Jesus Christ, & only raiseth thoughts of God correspondent with that declaration of his loving and fatherly good will towards us in's Sonne, in whom hee's well-pleased, and in the Gospel God requireth nothing of man to salvation, but hath wrought that already in's Sonne according to his free promise made to the Fathers of old, by faith in Christ, is bred in Christians assured confidence, lively hope, pure love towards God, invocation of his name, without all wandering, doubting and questioning his good will, audience and acceptance, which swalloweth

eth up all former slavish feares, and causeth new thoughts, motions and wayes towards God; different from his former legall, and false apprehensions of him, & hee's dead to all opinions and conceits of God according to his owne worth, by workes, performances, and his obedience, though assisted by the Spirit of God in the doing of them: & now he is raised to a higher life, and is in another Kingdome, that's of meere grace, salvation and righteousness, and the apprehension of Christ and his righteousness, is so effectuell that hee's carried on the wings of love, and in coaches of ease and delight, & indeed on the foure wheels of righteousness, holiness, sanctification and redemption; & that he now thinkes nothing too good for God, doth all, and suffers all in love and thankfulness to God, & and if you'l have a marke of a Saint here's one, he is in the faith, he doth rightly understand, purely imbrace, and solely rest confident in the doctrine of free-grace alone, for justification and salvation, without any addition of workes to that end, and that faith is sufficient of it selfe, (though it be never alone, to stay, succour, and make confident the Spirit, and settle the heart, and quiet conscience in the midst of all, the failings, infirmities, and menstruous obedience of our workes, though they be of the best sort, & biggest size, that Go'sh-like would challenge Christs perfect workes. Now beleeving, & called obedience of the Gospell, & or to the faith, and sufficient to salvation, then we are out of

all danger, and are truly obedient to all Gods
commandments, & they believe Christ obeyed
all for them; and unbelief is termed the not
obeying the Gospel, or the breach of all the
Commandments, 1. 9. 1. Job. 4. 18. Rom. 2. 13.
1. Phil. 3. 7, 8, 9. 1. Is. 66. 20. Rom. 5. 7, 2. 31. 1.
1. Cor. 1. 31. u 2. Cor. 5. 13, 14. w 1. Cor. 13. 5. and
1. Als. 6. 7. Rom. 15. 31. y Gal. 3. 9, 2. 1. Job. 1.
23. a 2. 1. Thess. 1. 8. The Scriptures propound
God in Christ, and his righteousness to be
knowne and worshipped by believers; in
Christ, God is to be apprehended as their
God and Father in Christ, God is reconciling
the world to himselfe, not imputing their sins
to them, but to him: and were not Gods ful-
nesse in Christ, how should the creature come
to the Creator, but in some way Christ, and
as soon as any are in Christ by faith, they are
the Sonne of God, Spouse of Christ, heirs
of all things, conquerours of sin, death and
hell, advanc't with Christ in heavenly places,
withe from sinne, and made perfectly just
holy and righteous, mystically, passively, and
Evangelically, and are neither male nor fe-
male, but one spirit with Christ; and in this
respect are one of the power, Kingdome and
limits of the Law, yea Lords over the Law,
heaven and earth are theirs, these treasures
only Faith discourses, strains and posses-
sion, and from this proceeds all that joy, peace,
consolation, security, contentment, delight,
felicity, tranquillity, happiness, and blessed-
ness of the Christians: It is through Christ,

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that streame that makes glad the City of God.
 pl. *Job* 4. 14. 1 *Cor*. 4. 5. 12. *Matth*. 1. 17.
Col. 2. 8. *Job*. 10. 17. 2 *Cor*. 1. 3. *Gal*. 3. 28. *Rom*.
 8. 47. *Heb*. 1. 2. *Tit*. 13. 7. *Gal*. 4. 7. *Job*. 13. 6. *Act*.
 4. 14. *Job*. 15. 5. *Cam*. 2. 6. *Rom*. 8. 37. *Eph*. 1. 3.
 1. *Cor*. 6. 14. *Heb*. 10. 14. *Col*. 3. 9. 10. *Gal*. 3. 28.
 1 *Cor*. 6. 17. *Isa*. 52. 4. 25. 4. *Psal*. 46. 3. *Psal*. 87. 7.
 All vertue and power to lead a godly life, is
 communicated by Christ alone to the Chri-
 stian, so that there cannot be a fleshly licenti-
 onnesse, allowed in the conversation of such
 nations, people, or persons that are united and
 married to Christ in real and spirituall bond,
 religions, pure and undefiled, and Christ the
 fountaine pure, and the streames that flow
 from him must needs be pure also, and for
 certaintie, all licentious conversations or mis-
 carriage of professors of Christianity are not
 from Christ, or any part of their goodnesse;
 they never forsaken Christ, and Christ the
 Gospel, nor Christianity, religion, or religious
 persons are not to be blamed for't, but the
 saddle must be set on the right steed, old
 Adam, or the old man, and the devill; and
 therefore if at any time, Christians breake out
 into a criminall fault or sinne, the Magistrate
 should punish the (old man) him, and not run
 upon Christ, Christians or Religion. Thus,
 Oh! this is Religion, these are your professors
 in former times, but now these are your new
 light, these things should not be, but thus you
 should say, Oh! the policy of the devill that
 would render Christ and Christians odious

to the world; Oh! the prevalency of the old
 man; what should ye doe if God leave us,
 smite the sinner and spare not; and punish the
 fault where tis found; be no respecter of per-
 sons and ye doe well: let this monster bee
 made exemplary; and cut off's head by your
 two edged sword of justice, let the lawes of
 the land a Gods name be executed by you, but
 be yee ever tender of Christ, christianity,
 and Christians; strike not Christ, but serpenc-
 like save your head Christ from the blow, and
 tell the people upon the places of judicature
 and elsewhere, that there's no fault in the
 Gospel, that true light, though where tis
 preached, and entertained in the love of it by
 many, either in the Army, Parliament, Town,
 City, or in the Country, or any where, though
 something be done by some that are abomi-
 nable, wicked and detestable to God and all
 good men, and both against law, conscience,
 and common honesty, blame not the whole
 for the faults of some, but know and conclude
 that the intents and practices of the rest may
 be glorious; and that the worke of God in
 hand shall goe on, prosper, and be perfected.
 The Gospel in the purity of it shall breake
 forth, take rooting downward, flourish, and
 bring forth fruit in abundance, and when tis
 entered into the hearts of servants, masters,
 parents and children; yea then Magistrates,
 Ministers, Kings, Subjects, will execute justice,
 preach pure doctrine, command just things,
 obey from the heart, and all things will goe

well in Church and State. Truly men live;
 and then doe worthily, their life is by faith,
 & that produceth love, & and all good workes,
 Christ is a fruitfull husband, and is set in op-
 position to the Law, *Rom. 7. 5.* and as two
 husbands to one wife successively whilst the
 Law lives in the conscience, all the fruits are
 deadly and accurs'd; but when Christ comes
 into the conscience, he taking the same Spouse
 to himselfe, the terme of the Law being ex-
 pired by his quickning Spirit, doth make her
 fruitfull to God, and so raiseth up seed to her
 former husband, for materially these are the
 workes of the Law, though produced by Christ
 his Spirit in and by the Gospel; so 'tis the
 Gospel workes full reformation, &c. How did
Philips preaching to the Samaritans turne all
 top sic turney? and what was the effect of the
 woman of Samaria's preaching the Gospel?
 did the Apostles preach any other doctrine
 to reforme the world by? And was it not
 effectuell? Truly it hath not lost any of its
 naturall power, strength or vertue, as't was
 once said *Deus. 34. 7.* of *Moses*. *m* I would God
 'twere preacht more frequently, purely, and
 distinctly, then the next newes would be, *Eng-
 land* is reformed. Oh! what a blessed refor-
 mation God by the preaching of the Gospel
 hath wrought and brought forth for us, not by
 might nor power of sword of Steele, but by
 my Spirit (in the preaching of the Gospel.)
 saith the Lord of hosts. *1 Zach. 4. 6.* *Gal. 2. 20.*
Rom. 3. 22. *Heb. 1. 3.* *2 Cor. 1. 24.* *Eph. 3. 17.*
 cal.

Gal. 3. 3. Hab. 2. 4. Gal. 5. 6. Psal. 116. 10. Rom. 1. 17. Acts 15. 9. Heb. 11. 33. p Gal. 3. 10. 5. 12, 20, 21. Prov. 28. 9. Luke 16. 16. d Rom. 7. 5. r Rom. 7. 4. Acts 8. 12. 2. 41. Job. 4. 39. Luke 10. 18. By faith we being united to God, and married to Christ : doe by him bring forth fruit to God, even perfect obedience, imputatively, and inchoative holinesse, through the operation of the Spirit of God, & is begunne and breakes out to manwards, & these fruits are call'd the obedience of the Law, and the justified is call'd a perfect keeper of the Law, which name hee hath only by faith in Christ. And love, the effect of justifying faith, & is the fulfilling of the law; And where the faith of Christ is the foundation, there the works that follow are good, & faith is that one good worke, in which are all good workes. m Because 'tis the foundation of all good works, o our faith which doth work in us, not to be idle, nor to give our selves to lust and evill life, but that we be not tyed to good works to the end we might attain righteousness and salvation by them. The false Apostles that tampered with the Galathians, and taught that there was an union and concurrence of both free grace and workes to salvation, & and this was the state of the question, and is now a dayes. Free-grace-teachers affirm, that works do necessarily follow faith in conversation and demonstration (to manwards probably) of faith, as fruits, effects, or consequences that do more or lesse follow faith, according to the operations of that all-sanctifying, all-directing and all-

working Spirit, where ever it is, in the truth thereof, but not for life and salvation, by faith, or the Spirit of faith and power, for the soule without workes is justified, pacified, delivered, sanctified and replenished with all goodnesse, and made the daughter of God, or Son of God. ¶ And as the word is full of goodnesse, just, true, holy, and peaceable, like God, so the Christian is made like to the word, he being united to it, is so a partaker of the vertue thereof, that he is metamorphised and made like to it, and is ready to every good word and worke. Then he highly esteems of God, gives all credit to what he saith, speaks of him, with reverence, and to him in true humility, is obedient and suffereth God to rule and reign in him at's own pleasure; and so he offers gold, frankincense, and myrrhe to Christ, utterly extinguishing his own will, and cleaves firmly to the promise, knowing that God is true, just, wise, and gracious, and will dispose of all things for the best, in this life; is quieted in all tumults, broyles and changes, that either are in or beside the world, he hath Christ who is his myrrh that keeps him from continuing in this grave of confusions, and Christ is to him all that gold is to the worldling, or what was prefigured by the pure, beaten, and the best gold of ophir, that covered the Temple, viz. perfection, and inestimable treasures, Christ is his Priest, altar, incense, odours, and stock of prayers for ever, that are in heaven for him, and are a sweet odoriferous and fragrant smell in his nostrils,

and the Christian in a holy boldnesse of faith can truly and comfortably say, when the good conscience maketh answer to God / (which is his best plea) Father, blessed Father, thy Sonne hath taken my nature upon him, and in that nature (he being my surety) hath paid all my debts, he thought well, spake well, and wrought well for me, O looke on him blessed Father and see if there be any defects or blemish at all in his sacrifices; can thy pure eye behold any eyill in him, then thou maiest take vengeance on me? But rather thou shouldest say, Father give me a strong faith alwayes to eye Christ in all the benefits of his death and passion, that I may be strengthened in my feeble faith thereby; I know thou beholdest it a wayes, and art satisfied for ever in that satisfaction made to thy Law, by him only. Satisfie me in that satisfaction and my soule shall live. True Religion teacheth that in Christ we are Sons, and the inheritance is ours, and that we may appropriate Christ and all that he did or hath in himselfe, to our selves, & we may boldly say Christ is mine, and I am his, his perfections are mine, and he hath done away all my imperfections. Then sinne, death, hell, and the curse cannot hurt me, seeing Christ hath most victoriously triumphed over them. Upon this the will and affections of the beleever (according to the degree of his faith, and the Spirit received) secretly quickens, bends to choose, affect and delight in whatsoever is good, and acceptable to God or good men, & he hates all un, as 'tis sinne

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eternally, totally, and universally, i.e. evangeli-
cally, and though he be tempted from within
and without, yet the same good Spirit of Christ
mightily imbleth him to make resistance, and
if at any time he be overtaken, he is inwardly
toucht and stricken at the heart, and findes his
inward minde and spirit wounded, lying in
great affliction under it, and hath no ease, rest
or inward reliefe, untill he looke up (to the
brazen Serpent) Christ; then he seriously seeks
God in that way of repentance, humiliation,
confession of sins, mortification, and self deni-
all; but what repentance is it, tis *unfeigned* re-
pentance unto life, and that is to condemne all
our own works, righteousnesse and judgement,
yea the best things in us, and then by faith to
flye to free-grace, & *Repens and beleve*, that is,
distrust, disclaime, and forsake your owne righ-
teousnesse, prayers, teares, humiliation, and
confession, all which is imperfect, and imbrace
Christ, his humiliation, tears, prayers, righte-
ousnesse, and the good confession he made.
This being all perfect will stand thee instead
at the bar of Gods justice. Tis Christ that hath
By his death, kill'd and mortified sinne, and
when thou beleevest it, thou hast true mortifi-
cation made. True Christians fetch not their
comforts from any thing on this side Christ,
they goe no lower then Christ in their humi-
liation, neither climb up above Christ their
head for exaltation. Thus they are not com-
forted in the thoughts of a mitigation, dispen-
sation or moderation of the Law, upon their

tears

tears and repentance, &c. their indeavours and intentions of reforming and amending their lives, are not the balis that beareth them up, but 'tis from the true and effectuall apprehension of that plenary satisfaction and plenteous redemption wrought by Christ for all beleevers, thence springs joy in beleeving, & faith in Christ produceth peace, & This doth freely, sweetly, and willingly incline the heart, both to love, and the duties of love that are commanded, he knows that God both wills good works and ministers occasions, that by outward deeds and conversation, we may manifest our faith, he knows sanctification is passive, and that in true sanctification, the very Law of works is a meet passive thing, & as the Kings high way in which he walks in, freely, and not for feare of hels punishment, or heavens reward, and where Christ commands to *love one another*, 'tis to be understood that, it is Christs law for the expression of our love, effectively. And for our conversations. But not Christs law to beget life, and love in Christians but to believe on his name, is the forme of Christs law, and that's to salvation. And though a Christian should attain to abundance of love, knowledge and faith, he would place perfection where it is, in it's proper place, namely in's justification alone, and not in the flesh, Ro. 7. 18. 'Tis most true, that there is the perfection of the thing and condition, viz. That a Christian is perfect in Christ. But to affirme perfection of faith in this life, workes, or the apprehension of Christ,

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so fully that nothing can be added to it, is false;
 & so then Christians are perfectly saved by
 Christ, and imperfect in all their works, perfor-
 mances and conversation, yet these will com-
 mend them to men, and go for current in their
 approbation, according to the judgement of
 charity, and being kept in their proper places,
 namely, among men, and believe they are of
 excellent use as the candle in the candlesticks,
 but set to their papers & writings, will mar all;
 so works rightly plac'd are of excellent use in
 the Church, but being brought up to heaven,
 and set before the eyes of justice, they will not
 passe, but prove too light there, yea a very
 plague, so then tis the adultery and fornicati-
 on that men commit with workes, that is
 disliked and reproved by the Ministers of the
 Gospel, and not works in their proper place.
 2 Cor. 3. 8. Gal. 3. 2. Rom. 7. 3, 4. Eph. 4. 22. 5
 Gal. 5. 6. Rom. 13. 8. 1 Mar. 12. 13. in John 6. 29.
 o Heb. 6. 6. Gal. 5. 6. & Acts 15. 5. p 2 Tim. 1. 7.
 Eph. 1. 13. 1 Cor. 2. 4. Eph. 3. 5. w Joh. 1. 12 y Mat.
 2. 11. o Rev. 5. 8. Revel. 3. 3. Eph. 5. 2. 1 1 Pet. 3.
 21. f Eph. 5. 9. al. 5. 22. o Rom. 7. 19. 1 Mar. 11. 9
 Joh. 3. 14, 15, 16, 17. Isa. 55. ult. Hag. 1. 7. 2 Mark.
 1. 15. * Rom. 7. 22, 23, 24, 25. Eph. 5. 2. 1 Joh. 2. 2.
 Heb. 9. 26, 27 5. Rom. 15. 13. 1 Rom. 5. 1. q Phil. 2.
 25. p Psal. 119. 22. x Col. 2. 10. Heb. 10. 14. Eph.
 2. 6. 1 John 1. 7. e 1 Cor. 13. 12. w 2 Isa. 1. 9.
 g Mat. 5. 16. 11. 3. 8. 11. 14. Ps. 116. 3. Job.
 33. 3. c Dan. 5. 25. 7. 25. Isa. 84. 9. 1 K. 8. 18. p
 5. 1. 8. Q. 17. Mat. 5. 19. & considerable is all the
 promises made in Scripture on our obedience, & of
 them

Thou dost well, *a* shalt thou not be accepted? *a* If
 thou be willing and obey you shall see the good things
 of the land. *b* if you turne to the Lord, *c* if you
 walke in my Statutes, *d* if you will hearken to my
 voice, *e* if we confesse our sinnes and forsake them,
 we shall finde mercy, *f* if we would iudge our
 selves we should not be iudged of the Lord, *g* if ye
 mortifie the deede of the flesh by the Spirit ye shall
 live, *h* Call upon me and I'll heare you, *i* Secke
 and ye shall finde, *et c.* *k.* *a* Gen. 4. 7. *b* Iſa. 1. 19.
c Ezek. 18. 21. Zach. 1. and 3. *a* Cro. 6. 9. 8. 7. 14.
d Iſa. 26. 3. *e* Pſa. 59. 7. Heb. 3. 15. *f* Iſa. 1. 9.
g 1 Cor. 11. 31. *h* Rom. 8. 13. *i*
 Mat. 7. 7. Iſa. 55. 7. *aa*. They are to be confi-
 dered either legally or evangelically. Legally
 thus. Thou being out of Christ, and though
 fallen, justice requires perfect, *a* sincere, *b* uni-
 versall, *c* undivided, and constant obedience to
 all the commandments in thy owne person,
 upon paine of death if thou faile in the least,
 *for matter, manner, or end. Thou art gone
 for ever in the Court of Justice, though thou
 serveſt God devoutly, diligently, and labori-
 ously, *d* instantly, *e* distinctly, *f* and with alla-
 crity, *g* conscionably, *h* zealously, and unani-
 mously, *i* freely, feelingly, and as spiritually
 as thou canſt; all this will not passe for current
 in heaven, *j* except thou have Christ his obe-
 dience, *k* thou indeedſt served God undividedly,
 constantly, and perfectly, &c. thou canſt not
 doe well, but wilt be found an evill doer and a
 worker of iniquity, *k* though thou shineſt like
 an Angel in mans partiall eyes, and thinkeſt
 thy

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thy selfe some body (it self) righteous, rich and
holy enough *l* in thine owne eyes. *m.* 2 Gen.
27. 1. b 2 King. 10. 3. c Psal. 119. 5. d Exo. 21. 1.
Luke 1. 75. 1 Cor. 15. 10. Gal. 3. 10. e Acts 26. 7.
f Acts 13. 22. g Psal. 110. 3. h Gal. 1. 15, 16. i Dan.
5. 25. Isa. 33. 14. Hab. 1. 13. k Phil. 3. 2. Rom 2. 8
Jerm. 7. 23. l Rev. 3. and 17. m Prov. 30. 12. Isa.
53. 5. 'Tis not a halfe seeking a halfe turning,
to turne from one extreame to another, nor
our halting in the way, and picking and choo-
sing what we like, and refusing the rest, hea-
ring such voices as we phancie, and turning
the deafe eare to the rest, and confession by
halves, and with a bold face and stony heart,
forsaking what sinnes we please, or our mortar
making, seeming to kill our sin, and smoothe,
strooke and cherish multitudes as sweet bits
under our tongues, &c. But the meaning's
this, Aske, for matter, manner, and end, as
thou ought'st or else have Gods curse, knock
not to soft, nor too hard, lest God knock thee
downe for thy insolency, or spue thee out of
his mouth for thy luke-warmnesse, look to it,
see thou doe all thars commanded without the
least aberration, or thou must perish for e ver-
lastingly, by the Law. And what man under
heaven dares appeare before God in's owne
obedience, service, worship, prayers, corrupt
travales, humility, contrition, and amendment
of life; who is so fool-hardy, as to thinke he
hath sufficiently beene willing and obedient
to God, and served him (since he came to
know him) so meckly, reverently and spiritu-
ally

ally as God doth in his Law require : The thought of this is able to make the heart quake, and joynts to tremble, *Behasbutter*-like. ¶ But Evangelically thus, Though wee cannot doe well *per se* in our owne persons, as the Law requires, for matter, manner and end, yet *per alium* in the person of our Mediator we may; and 'tis when we beleve Christ hath done well for us, was conceived, borne, thought, spake, and wrought well for us, hee will'd and was obedient too, fasted, prayed, and worshipped God aright, fulfilled the law, satisfied his iustice, and by his death mortified sinne, so that it's stone dead, and can never move where he is; 'Twas Christ that sought God for us aright, and found him too, he ask'd and was heard in all that he fear'd, and was heard alwayes, & he only knock't (no harder or softer then was requisite) and 'twas opened to him for us, his zeale was nee too hot or cold, but of right temper, so that in all things he thought, spake, and wrought well. 'Twas Christ that judged himselfe, having taken mans sinnes upon himselfe, it was hee that confessed sinne, and made a good and perfect confession, and forsooke it perfectly, and hated it totally, unsatisfiably, and with an eternall hatred: he only was perfectly willing and obedient, and kept the charge of the Lord, and fulfilled his Statutes, working well alwayes, he only call'd upon God perfectly in humility, sincerity; having true sorrow for sinne, 'twas he that worshipped God
in

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in Spirit and truth, he only mortified sinne; and wee at the best are but morter-maskers; he was without sinfull choller, wrath, or revenge, being pure, holy, harmlesse, and without hypocrisie, the right labourer, peacemaker, and sufferer for righteousness sake; being temperate, compassionate, and of a sweet disposition; and all the conditions required in all the aforesaid Scriptures, must be looked for where they are, namely, in Christ Jesus, for in him, and through him, and by him, are all things, yea, all the promises of God in him are yea and Amen, but naye, to us, without him; so then by him wee mortifie sinne, doe well, are obedient, and performe all conditions; doe worship God in Spirit and truth, and are fulfillers of the whole Law Evangelicall; and are made one thing with him by union, &c. But my full answer is, That all Hypotheticall propositions, whose promises runne conditionally center in faith, by which only wee performe the conditions, and I am bold to affirme, that there was never any meere man that lived upon the earth since Adam sinned, in which any one of the conditions were performed perfectly, and in this case imperfection will not passe unpunished in the strictnesse of justice; and who dare say, I have sinned with a perfect, universall, unsatisfiable, and eternall hatred? I doe well for matter, manner, and end, and have worshipped God perfectly, served him undividedly, constantly,

uni-

univerſally; and with that dexterity, allactity,
and in that ſpirituality God requiſeth. Can
any ſay, I have crucified the old man, and
utterly aboliſhed the whole body of ſinne,
ſo that there is no tincture of that left, but
ſinne is kill'd ſo dead, that it ſtirres no more,
in him who is ſo temperate, meeke, patient
and humble; but there is ſome peece of pride
in him? and therefore I underſtand all ſuch
places of Scriptures, that affirme the doers of
the Law to be juſt, & to be bleſſed in their
deed and doing, workers of righteouſneſſe,
walkers with God, to be righteous as hee is
righteous, and men after Gods owne heart.
Evangelically as they ſtood in Chriſt, either
as hee was to come, or as he is come already,
and hath fulfilled the Law for them, there
is no faith out of Chriſt that pleaſeth God.
To ſpeak properly and truly, ours is imperfect,
and there is ſome ſainedneſſe in it, &c. and
therefore all that a beleever may or can, or
eyer ſhall be able to finde in himſelfe is this,
that he is deſtitute of all goodneſſe, grace, or
vertues, in their perfections, he may and doth
ſee what he ſhould be, but never what he is,
viz. that is perfect, and therefore looks to
Chriſt for a full ſupply, and there he findes it,
and reſts on it, and hath ſolliſid comfort from
this fountaine that is never failing. This is
the Chriſtians Magazeen, ſhop of medicines,
ſtore-houſe for proviſion, and paradife of plea-
ſure in which he may ſollace himſelfe (with-
out danger either of drowning, blowing up,

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prolonging, sustaining, or furnishing) for
ever. Christ being thy armour, who can kill
thee, thy food, physicke, and cloathing, canst
thou want or miscarry; is not Christ eyes to
the blinde, legs to the lame, that balme of
Gilead to the wounded, light to them that
sit in darknesse, life to the dead, honour to
the contemptible, joy to them that are of a
sad heart, riches to the poore, the garments
of righteousness to poore sinners, the cove-
rings of God, the well of life, the pillar of fire
by day and night to lead thee to his Father, and
their Father to Christians he is all things and
better then all things. And whatsoever is excel-
lent in heaven or earth, are but glimpses of
that excellency that doth transcendently re-
maine in him for ever, and the flowings of it
(in all means) are our portions in this vale of
miserie, in which, sense beares the sway, and
sin, death, hell, and the curse, are most perspi-
cuous and predominant, contrary to the inten-
tions, desires, and prayers, of all the faithfull,
who would do all things for matter, manner,
and end, as God requires, and are only grieved
anight for their aberrations, swervings, and
fallings; which they obtaine by the eternall
spirit, whom God hath appointed to reveal the
everlasting Gospel, to those that now live, or
shall live hereafter. I say the flowings of it
forth in all the incombes of God, are but so
many beginnings, gracious touches, and
experimentall feelings, the better to carry on
the poore Christian in this spirituall warfare.

Quest.

explained and vindicated.

Quest. what think ye of all such places of scripture, That affirmeth that Christ is of God made unto us wisdom, righteousness, sanctification, & redemption, and that he was made sine for us, that knew none experimentally, and we are made the righteousness of God in him, and he was our surety, dayes man, mediator, and redeemer. 1 Cor. 1. 31. 2 Cor. 5. 21. Heb. 7. 22. 1 Iohn 3. 2. Iob 9. 33. I say 59. 20. Rom. 11. 26. *Ans.* 'Twas the infinite, exact, and unexpressible wisdom of God to provide so free, full, and perfect redemption for us, that in Christ we might have all our losses restored, breaches made up, and a full supply of perfect wisdom, righteousness, and holynesse in Christ the new man that might be able to present us to God, and indure the tryall of justice it selfe at his tribunall, and present us everlastingly righteous, just, and holy, in the integrity, uprightness, plainnesse, bonesty, purity, chastity, and holynesse of Christ, and thereby to stand approved to eternitie, being freed from all evils, sinne, transgression and iniquity, and all the fearefull consequents that follow upon the same, as curse, wrath, horrors, fears, perplexities, and shawe and confusion of face for ever, so that our own corruption, folly, and sinfullnesse is done away, and Christs fulnesse that dwels in him, is made the Christians, he receiving from him true righteousness, for false, wisepome, for folly sanctification, in stead of corruption, love

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for hatred, redemption in stead of captivity,
meeknesse for pride, chastitie for unclean-
nesse, mercifulnesse for hard heartednesse,
perfect patience for waywardnesse, true zeale
for false, and in stead of a curse the blessing
of the Lord that maketh rich, and adds no
sorrow with it, *Prov. 10. 23.* And the Chri-
stian is made partaker of everlasting righte-
ousnesse and the holynesse of truth, and the
truth of holinesse, yea the manifold wise-
domes of God, *Eph. 3. 10.* That is, the
Christian doth possesse and enjoy Iesus
Christ who is variously dispensed and held
forth in the meanes of grace, with new de-
lights and contentments to the Christians
soule every day. *1 Cor. 3. 17. 18.* So that
the Christian resteth (in that redempti-
on wrought by Iesus Christ) fully satisfied,
and goes on in the assurance of faith, believ-
ing that his debts are paid, his soule is sa-
ved, and he is approved of God, and having
nothing chargeable against him in heaven,
and so the mediation, contemplation, and
constant application, (by faith is not only
the worke of the Lords day, to whom in a pe-
culiar speciall manner it belongs, and may be
done every day, but specially on that day) of
Christ his wisdom, righteousness, sancti-
fication, and redemption, so freely and fully
wrought, shall the worke be doth or hath to
doe in this soule during life, and all other im-
ploy-

explained and vindicated.

ployments in this world, as his following his particular calling, discharging his trust, either as he stands in relation to church or state. He is servant unto all, and doth all in love, as it is termed the labour of love, so he preaches, prayes, and performes, religious, civill, moral, and all his naturall Actions in love, and though's workes are imperfect, and can doe him no good towards his salvation, yet comparatively, incoactively & insentionally, (being kept in their place) they shine gloriously, and are very profitable to others, both for imitation and Emulation in the best sence, viz. that others may have occasion to praise God that ever he was borne, & liv'd in the place and age, where he lived, and that ever he saw his face, and that he might doe more excellently, and outstrip him in all vertue and good workes, &c. Carol. That by imputation, all the knowledge and understanding, counsell, direction, wisdom, and prudence in Christ, is now become the Christians; and Christs puritie, holinesse, chastity, plainesse, honesty, uprightnesse, integrity, justice, or righteousness is his also, and the vertues, graces, or gifts that Christ had above all men. Supplies their emptinesse in Gods sight. In this sence Christ is made to them of God, fountaine of wisdom, perfect righteousness, absolute holinesse, and eternall wisdom.

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Sir, I have read in the 7. Rem. from the 4. to 6. that there is an alteration & change of husbands, the Law being the first husband, and the Gospel Christ, the second husband. I pray declare what ye have heard and know concerning this point? *Ans.* Some affirme, and I beleve it, that the Law signifies flesh, & al that is not Christ although never so glorious in the eyes of men, and by spirit they understand the Gospel, and all the glorious hidden mysteries contained therein, namely Christ, and all the benefits of his death and passion. And I conceive there are two things considerable, The matter of benefit, viz. deliverance from the authority, dominion, offices and effects of the morrall law, so that it cannot curse, damne, nor hurt the true Christian, the teeth of it being beaten out by Christ, tis holy and harmeles, and of excellent use to the Church of God, as shall be truly discovered anon. Then the duty of love, in newnesse of spirit in the joy of the Lord, to doe all that the Law requires, if it were possible & more, working from true principles, by way of gratitude, not for, but from life, and take notice from what Christians are deliver'd. Tis from the law, sin, death, hell and curse, and whatsoever is contrary to his regulated wil, and reformed affections. Then by whom deliverance comes. Tis not from angels, men, nor by any endeavours of ours, but from Christ, and by Christ our Lord, who was e-

very

very way fitted for that glorious worke, That
the extent of our deliverance. It's not from
some, but from all evils, to all good, but it's
evangelically to be understood, and it ex-
tends to the Elect, and so it's universall, spi-
rituall and eternall. Then the end is to bee
observed. 'Twas that we should serve in new-
nesse of spirit, not for a day, moneth, or a
yeare, but all the dayes of our life, in the ho-
linesse of truth, in which we shal be able to ap-
peare in the presence of the pure ey'd God
without feare, in that wedding garment of
Christs righteousness, serving God, namel-
ly in believing that the Lord Christ hath
served God perfectly for us, and the
whole Church, and this God accepts for-
ever, and would have the Church to know,
that this is the acceptable will of God, viz.
That the whole will of God is run out in
Christ, and men must expect no favour or
mercy from God but through Christ, men
must go to *Ioseph* (i.e.) To Christ for food, or
else they must starve, it's not our *Egyptian*
knowledge of a God, to a God, from a God
and by a God, and so to run up into the me-
ditation and contemplation, of a God as a
God in his excellencies and attributes, we
are not to conceive of God according to his
incomprehensibilitie and incommunicable-
nesse, for the knowledge of God so, is inscrip-
tible, this were to climb up above
our head Christ. Iesus, and to thrust our
heads into the fiery oven of those
everlasting

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everlasting burnings, that would devour us
and put out our eyes of right understanding,
but we are to know all that is to be known
of God through the vaile Christ Iesus, who
is our foundation, below the which, no Chri-
stian is to go, for we are not to undermine our
foundation Christ Iesus in our humiliation,
nor soare above our head for our exaltation,
but rest wholly upon the humiliation, and
exaltation of Christ Iesus for life and salva-
tion, and this will produce true peace, joy,
and consolation. Then we are to consider
the *terminus a quo*, and the *terminus ad quem*,
that is, from the state and condition which
was accursed, most miserable and deplorable
in old *Adam*, to that estate which is blessed,
tranquillus, and most happie into the new
Adam, and in his kingdome there's nothing
but felicitie, & unexpressible tranquility & du-
rable honours, where sinne, death, hell, and
the curse must not come, or have anything
to doe, but righteousness, tranquility, and
happinesse, beare the way for ever. *Doctrin.*
That untill faith come, there the law lives as
a husband to the soule. *Doff.* A Christian by
Christ is freed from the law, and dead unto
the law, and as a Christian he hath nothing
to doe with the law, but is farre above all
lawes in this sense, mistake it not. *Doctrin.*
That the law rules (over poore, lost, dam-
ned and cast away sinners) before faith come,
more like a cruell Gaoler then a loving hus-
band. *Doff.* That naturally, men have more
of

of *Moses* in them, then of *Christ*. *Doctrine.* That the Lord *Iesus Christ* our deliverer, hath freed all true Christians from the morrall law, rightly understood. *Doff.* That true Christians are alive to God, (in the proper sense) but dead to the law. *Doff.* That the morrall law hath no more power over a true Christian, then a dead husband hath over a living wife. *Doff.* That whatsoever the law doth produce, is a vicious action simply considered. *Doff.* That the true Christian is free from *Mosaicall* lawes, by *Christ Iesus* their new and spirituall husband, but understand this passively, mystically, and evangelically. *Doff.* That the law domineers over the creatures (and doth exercise its jurisdiction and authoritie over the soule four wayes, by exaction, dominion, accusation, and damnation) before *Christ* and faith came, and beare sway there. Thus for its jurisdiction. The law is the head over the soule, commanding and forbidding, backing what's truth, and detecting what's error; it calls for al good, and forbids all evill; yea, the law rules like a man of knowledge, in's cruelty in the soule, untill the Lord *Christ* come by his spirit, and live in that soule. The law exacts absolute obedience and perfect righteousness, void of the least aberation; it respects no mans person, Jew or Gentile, bond or free, and is without dispensation, mitigation, or commutation, it never discovers or knowes of a Saviour, but rules in rigor and tyrannically.

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Gal. 3: 10. The law like a jealous and cruell husband, whose eye is never of the poore wife, but espieth the least failing in love or duty, and aryes out guilty, guilty in the court of conscience, blood, blood, vengeance, vengeance against a poore sinner, **Gen. 4: 13.** The Law dams presently, constantly,

upon the first breach thereof by those that are under it, as all Christlike men are. The law's arm'd with a curse to scourge the disobedience thereof by taking vengeance on them that faile in the least particular, and fetcheth blood in the soule, in the securest thoughts. (**Rom. 2. 15.**) Thus, by declaring wrath from heaven against all unrighteousness though it be in the most holiest things, yea the sinne of our burnt offerings, and Godler like takes hold of us, and shuts us up for ever in it's prison. **Rom. 1. 18. 3. 23.** By restraining naturall concupiscence, that hellish fire within us, that else would breake out into outrageous flames, to the annoying of all round about us. O what a hell of confusion

Q would there be, seeing the whole world lyes in wickednesse, if the law did not bridle men, and keep them from iniquity, violence, and outrageousnesse, they being spiritually mad men, would breake out into unheard of villanies else. **d, a, 1 Iohn 5. 19. b, Hefsa 4. 2.** The law increaseth sin, (as the Steele doth fetch out fire out of the flint stone) and makes it innumerable and gaffly to behold. **Rom. 7. 2. Gal. 3. 24.** The law doth not only disco-

ver the Taod like complexion of sin, but ty-
rannifeth over al, & condemneth them for it,
declaring that they are under Gods wrath
for it, & threatens wrath & vengeance against
all sinne and sinners, the law (is no prosopo-
leption,) it respects no mans person. *Iohn 3.*
36. Rom. 5. 12. Rom. 2. 3. Then certainly
the law should be preached to all wicked men,
Isay 57. 21. Though grosse sinners now are
quiet in their sinnes, yet on their death bed
or before, when the Lord shall open their
consciencs, they'l feeble the power of the law,
and know that it is in full force against all
those that are out of Christ, *2 Thes. 1. 6, 7.*
That the law is to be preached to the con-
gregations that are usually mixt, both in the
purity, power, and spirituallity thereof, *Rom.*
7. 7-23. That they that say they love the
law and cry out, law, law, they would have
the law preached, They say they know not
what, when themselves through misconceits,
are altogether ignorant of the fiery law and
nature of the Gospel; poore soules that
they are! what Theif loves his Gaoler, gaole,
bolts or setters? doe they not cry out, *let's*
breake their bonds and cast their cards from
us? Psal. 2. 3. They that are true beleevers
and they only to their owne comfortable
knowledge, are freed from the law, by the
body of Christ, *Rom. 7. 6. Gal. 2. 19. Rom.*
6. 1-4. Then tis not the performance of some
externall duties, That will prove that a man
loves the law, doth a Traytor by waring Irons,
and being

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being shut up in prison, declare thereby that he loves his Gaoler? doubtlesse no. Then they that walke in feare and trembling, because they can find nothing in themselves to settle and ground their consciences upon, but their works, therefore are full of doubtfulness, & as certainly under the dominion, power, jurisdiction and authority of the law, as the notorious murtherers, homicides, or blasphemers in the world are. 1 Tim. 1. 10. The wrath of God resteth only on them that are under the law, and the law will rule in their conscience untill Christ comes in by his spirit into them. 1 Tim. 8. 9. Then they (who ever they be) abuse the law (in the preaching thereof or rather prating, not knowing what they affirme) that do let the people find ease, liberty, peace, and comfort in't, and fearing the desperate comminations thereof, doe make the face of *Moses* continually, and cast forth a certain, but bastard evangelicall contrition as an anchor of hope to them, bearing their congregations in hand, that upon such a forme, and new resolution of amendment, and so to make satisfaction for what hath been done amiss, that then the law will spare them, and this springs from their ignorance of that change, how deep it ought to be, even from death to life, & that we must not be wounded only, but kild by the law before we can be heal'd and made alive by the Gospel, i. e. Christ is never esteem'd, nor embraced to salvation, till the spirit of bondage hath

hath eaten out the heart of old *Adam*. That to abate the power of the law, by slackening the rigor of it, is not to preach remission of sins by Christ, a but 'tis a deceitfull course, because the law counsellis no man to Christ, but keeps him in himselfe after conviction, and man is apt to take comfort and expect salvation in his own way of working. Thus When he finds troubles and sinne guiltinesse, then meerly upon his good purposes & endeavours to amend his sinnefull life, he gets heart and recovers himselfe and gathereth hopes of salvation though he never went the right way. *i. e.* by beleeving in Christ, yet he I say hopes al will be wel at last, and God will have mercy upon him, and that the law will be meale mouthed being mitigated in his fancie or dream, and all this is, for the want of the cleare light of the Gospel, and Christ contained therein, that they know not the spiritualitie of the law. *a, Marke 1. 4.* Then such Ministers doe not well that set people upon performances of duties to get Gods favour, and so life everlasting, and labour to bring them to reforme their lives, and conforme to the law, and so leave them ignorant of Christ; these men in their preachings tread not with the right foot to the Gospel, *b,* have neither the power of Christ nor the Gospels, but mix law and Gospel in a confused manner, bring forth mercurialine doctrine, and their simple insnared soules their Auditors, for the most doe but call Christ their Saviour, and are Christians

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Christians in name only, and if any rule in them is *Moses*, *b Gal. 2. 14.* Then preach the law right, i. e. shut up Christlesse men under sinne, and stop every mouth, & preach the law to the death, it being that ministration only: *b.* That it may increase wrath, & charg'd upon al out of Christ, in its uttermost authority, and unvaile it, hold it forth as Gods Sargeant to find out and lay hold on the Lords debtors, to indict them, cast them, and condemne them in the court of justice. *Moses* his face is to be unvailed, that the splendor and glory of the law in the spirituallity thereof may appeare to every eye, and that to the confusion of all flesh, it must thunder with such flashes of hell fire, curses, maledictions, and threatnings to the demolishing of man and his workes, and to the beating down of every false conception, imagination or expostulation, that exalts it selfe against Christ, and to the dissolution of that cursed opinion of wisdom and righteousness, which is so strongly rooted in the reason of man; that so the law may kill and leave the creature heartlesse, hopelesse and without al helpe, in this way of working, to come before an angry and just God that is so terrible a judge, that is ten thousand times worse to be met withall, or come before without Christ, then the Beare job'd of her whelpes. O what horror wil't be for that to thinke of the grave, death or hell? and for that to say, O how many doe there lye in hell

hell now for want of faith? and how many
 hells will it be to thee to appeare before so
 just a God, being so pure of eye? that can
 behold no uncleane thing, i. e. sinne but ei-
 ther he must remove the sinne or damne the
 creature. *2 Cor. 10. 5. Pro. 17. 12. 18. 14. Hof.*
13. 8. Exod. 20. 19. Apoc. 6. 16. 17. That
 true Christians that have been enlightened by
 the spirit, and broken by the law, and are
 conscious of their own estate by nature, what
 uncleanneses, hypocrisies and abominati-
 ons are in every heart, and how the plague
 soare runneth dayly in them. *p.* They will
 and doe cry out, my life is death, my light is
 darkenesse, my heaven is hell, my goodnesse
 as the morning dew, yea a very plague as the
 word renders it in the Originall: *b.* my best
 workes are so vile, that without Christ they'l
 be found all too light, and I must for the evill
 in them perish for ever and be damned, if I
 stand in old *Adam*; *p Rom. 7. 23. Gen.*
6. 5. Levit. 13. 44. 1 Kings 8. 38. q I say 64.
6. 1 Dan. 5. 25. Acts 4. 12. 2 Cor. 5. 9.
Dott. That Iesus Christ hath saved the
 Church from the law by a due course of ju-
 stice, paid what the law required, suffered
 what it threatned to the utmost, and not by
 force, power, or violence, 'twas his dying,
 and not our crying that did it. *Gal. 4. 4.*
 Then the freeing of a Christian from the
 bondage of the law is marvelous, considered
 actively or passively. Thus. That God should
 procure the salvation of our soules by the
 death

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death of his sonne, and so cover us with his
sonnes righteousness, and make us so happy
whilest we feele nothing but sinne, that
deserves death and damnation in hell for e-
ver, that he should hold it forth in the Gos-
pel, and make application thereof to our
hearts by his spirit. *a*, Then by bringing
Christians to the shadow of death in the ap-
prehension of that miserie they were shut up
in, to their own and others apprehensions, or
for ~~the~~ the Scriptures hold forth to the
contrary, *b, a, Rom. 7. 23. b, Luke 1. 79. Gal. 1.*
16. Ephes. 1. 17. Then from the extent of
the deliverance conclude. *Doff.* That the
law is abrogated to the Christians faith, and
in very deed, *Rom. 7. 6.* The reason of it is. The
Christian hath the matter of the law, righte-
ousnesse in, from, and through Christ, and
for the forme of the law, the authority of it,
its abolished, the jurisdiction in command-
ding upon paine of death, in threatening ven-
geance, and the curse upon the breach there-
of, and promising life to the obeyers there-
of. Now the Christian he hath life, before
the law come, and the blessing of the Lord
that makes rich, and adds no sorrow with it,
is upon him, in stead of the curse, the bles-
sing of *Abraham* is false upon him, his stand-
ing is in Christ, the day is won by him, for
the Christian his finnes are pardoned, and
his warfare accomplished, and he is saved
already, and God will discover it more and
more unto himselfe and to others, *Prov. 10.*

23. *Isay* 4. 1. 2 *Tim.* 1. 9. Then Christians are not in a state of sinne, nor masse of sinne, staine or raine of sinne, neither are they lyable to the mult of sinne. 1 *Iohn* 3. 9. *Rom.* 8. 1. but the contrary, they are in the state of grace, life and righteousness. 2 *Cor.* 5. 21. 1 *Cor.* 15. 56. 1 *Cor.* 15. 17. *Rom.* 4. 5. *Col.* 2. 13. 14. That its from our imbecillitie, ignorance, and infidelitie, and not from Christ faith, or the truth of the Gospel, that the law puts in his foot in the soule or conscience of a beleever in the authority thereof. q, But Christians might send *Moses* to his smoaking mountaine, by turning to Christ their husband, the true mercys seat, and propitiatory, p, q, *Rom.* 7. 6. p, *Rom.* 3. 25. Then the ground of all the outrages, doubtings, and hidious complaints in the world amongst most professors of the truth, is from the ignorance in them of the Gospel, Christ, and the freedome he hath purchased for them, he freed them from sinne, law, and curse, r, but they cry out thus, O the talent of the Lord, the wrath, I am under ! I am in the shadow of death, in the place of Dragons, my finnes are more then can be pardoned. s, There was never any in my condition, O what sinne, & guiltinesse am I under, and so disparing, they destroy themselves, and tis the fault of their Ministers as well as their own, because they teach not the Gospel purely, and the law distinctly, therefore both the blind leader, and blindly lead, fall into the ditch.

They

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They should preach the abrogation of the law to true Christians, but this is the plague upon the world, that they love such meretricious doctrine, better then the pure wheate of Gods own providing and winowing, so that most men split themselves on one of these two rocks, presumption, or dispaire of Gods mercy, and this is that great sinne against God, Christ and the glorious Gospel, that the whole world lyeth in. *Mat. 23. 36. 1 John 5. 19.* To preach the law, or workes, can never quiet the consciences of poore sinners, no workes or any false respecting consideration can doe it. For those doe but ingage to the law, and ingender infidelitie, and bring forth continuall doubttings, questionings, and heart aking, and heart breaking feares. Thus. Thou hast not sacrificed as thou should'st, pray'd as thou ought'st, thou hast defil'd holy things, thou hast omitted that thou ought'st to have done, thou hast committed that that God hath forbidden, thou hast not done good so sincerely as thou should'st have don't. Nor shun'd sinne but for sinister ends, thou hast not grieved for sinne as sinne, nor hated it with an eternall, totall, and unsatisfiable hatred, thou hast not, grieved for the sinnes of others, as though thy self hadst committed them, thy obedience hath been divided, partiall, and pick't obedience, and not universall, sincere and perfect as it should have been, and this distracts
so,

so that men are alwayes fearefull, that goe
 this way to worke and doubting of Gods fa-
 vour, yes, heartlesse faithlesse, and still droo-
 ping under every crosse, none so much dis-
 contented, peevish, peevish, and impatient as
 they, who passe over slightly the precious
 treasure of Christian indiffidence, as these
 men doe, they pitch unattainable signes,
 markes, and legall performances, like these
 Munkes that in time of distress were most
 faint hearted, fearefull and timorous persons,
 or like the Jesuited Papists most bold in suf-
 fering for treason, and vaine that they are
 Martyrs. These sort of people raise against
 Gospellers, evangelicall men, calling the
 doctrine of free grace, the doctrine of liberty,
 licentiousnesse, and loose doctrine, because
 they and such like abuse it, what fault in the
 wine or gifts they have but so long spiritual-
 ly, drunk awith all? Is there any fault in the
 Sun that hardens the clay, or causes the
 carrion to stinke? Is there any fault in the
 Gospel that accidentally causeth those car-
 rion-like Christians, to be so hot persecutors
 of it, and of the professors (in truth) of the
 same; these are so deluded by Satan, that they
 verily beleve that they doe God good (sayed
 in so doing) as once the old Pharisee did,
 have not some of them declared themselves
 in print what they would have done to the
 innocent lambe of Christ that have sought
 God for nothing, and fought against their de-
 perate sinners, and must the timber of their
 sin be broken downe, and their houses
 destroyed?

because he made Gibbets to hang them on, that
 they be driven into remote Islands, shut up
 in prisons, or detain'd from the priviledge of
 free borne Subjects, because they doe not ap-
 prove of mixing Ridgones feathers with Ea-
 gles plumes, dress with gold, water with
 wine, or that which is the greatest cleare in
 the world, the making of merchandize of
 soules, and the word of God, by preaching
 law and Gospel, workes and faith, life and
 death, Gods and mans righteousness, as one
 and the same doctrine, whereas in truth there
 is as much difference, as there is betwixt
 heaven and hell, God and Christ, the elect
 and reprobate, the brightest day and darkest
 night in the doctrine it selfe, as all true
 enlightened Christians know, and thus under
 the pretence of preaching Gospel, and the
 righteousness of Christ, though indeed they
 are the greatest opposers of it in the world,
 and would have those burnt that embrace the
 Gospel in the punity of ier. xxiij. 13.
 14. 15. 16. Then turne thou thine
 eyes from that hideous darknesse of the law,
 unto the light of the glorious Gospel,
 through the which shineth the light of
 the knowledge of the glory of God,
 in the face of Iesus Christ, to enlighten
 those that sit in the shadow of death. For
 God in Christ hat exalted the miserable,
 comforteth the afflicted, heales the wounded,
 strengtheneth the weak, bindeth up the broken,
 healeth the lame, giveth sight to the blind,
 quickens the dead, saves the damned, and
 justifieth

justifyeth the ugolly, the mighty Bleiades &
 upon the seaven stars to appeare, this is his spi-
 rit dismisseth *Moses*, and pitcheth the soule on
 Christ, and exempts the poore soule from the
 law, sinne, death, and hell, or else thou woul-
 dest sinke (under the authority of the law,
 and the rage, furie and tyranny of the Divill,
Galat. 4. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 That those Teachers who awaken
 the old dead husband the law to Christians,
 by telling them they must worke well, and
 then they shall speed well, and the contrary
 they doe very ill, in preaching Christ to bee
 an exa^{or}. like *Moses*, rendring him a ridged
 hard man, and awfull Christ, and so trou-
 bling Christians, as much as in them lyes,
 who live in Christ, and by Christ, with
 Christ, and to Christ, and yet in the out-
 ward man are guided by the spirit of God, to
 live in a good measure according to the law,
 and yet not to the law, nor in the law, nei-
 ther by the law, *Gal. 2. 20. Col. 3. 3.*
 Then the law is to be considered as a cov-
 enant, or a rule, now as a covenant, and
 ceal'd by Christ who hath fals'd it, and so
 taken away the believer from under the au-
 thority of it, his charges and promises are not
 able to reach the true believer, the law can't
 save him by works, nor damn him for his
 sinne, and hee on Christ as Christians life,
 and a farre better rule, more spirituall and
 full to the I^{ss}ue of God, peace, and they that
 walke

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walke according to this rule Christ, are the
 Israel of Christ. Gal. 6. 16. And I never
 read of any law humane, or divine, which
 hath not power from his author whiles it is
 in force and unabrogated to punish the break-
 ers thereof, and reward the fulfillers of it,
 no not the law of faith it selfe. Again, if
 the law receive such an abatement as men
 talke of, would they would shew how farre
 it bindeth, how farre we may goe and no
 farther. How we should looke on the law.
 Truly a Christian, as a Christian, is Lord o-
 ver the law, rejoyceth at's freedom from it,
 and seeth it fulfil'd by Christ his surety, and
 sticks close to that by faith, 1 Gal. 6. 16. 1
 Pet. 1. 1. Away with that perpetuall king-
 dome of the law, pretended by the Legallists,
 that cry up the law so much, and cry downe
 the Gospel by tearmes of reproach on the
 true preachers thereof; besides, they frowne
 on the preachers of free grace, and set it as it
 were upon a craggie mountaine as if there
 were danger in it; but yet the degree of free
 grace is as a goodly, faire, and soft plaine, in
 which they may solace themselves in God
 and Christ, in lovely, useful, and a delight-
 full doctrine to all poore soules; it is more pre-
 cious then the rubie, gold, or any created
 excellencies, Prov. 3. 13. 14. 15. 7-14.
 That until the death of the old man
 Adam, the authority, dominion, offices, and
 effects of the morall law, doe not end, cease
 or expire, but are in full force to all gene-
 rated

rated men. Consider what's meant by man? What's meant by the authority, dominion, offices, and effects of the law. Negatively, by man is not meant either the nature or substance that consists in soule and body. 1. *Thes.* 5. 23. Not their powers, abilities, or naturall parts. Neither the relation they have to common wealths. But that degenerated condition, lost estate, and accursed standing in relation to a law broken before God by nature since the fall of *Adam*, and so man is still the old man; *a* sensually, *b* naturally, *c* man, and fleshly, *d* being without Christ, and whilst we are in the flesh is that naturall sinfull, and degenerated estate, the law had dominion over sinners, but he whose sinnes are forgiven him, is dead to the law, that is, he is freed from the law. Man is one thing by naturall generation, and propagation, in's conscience, and before men; but another thing in the sight of God, the Scriptures and all truly enlightened men by regeneration, new birth, and renovation, which is justification, and to beleve that Christ's birth, &c. is his. But when the old man is utterly abolished, annihilated and dead, in a spirituall and evangelicall sense, after which time in thy own conscience, and to faith, thou art not found of God to be a transgressor, sinner, or impure, but contrary, when thou therefore cease to be a sinner before God, and it's made out unto thee in the confistory of thy own conscience, and as soon as thou

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thou dost possesse *deus sui Christi*, & as soone as
thou dost possesse and enjoy Christ, then the
power that the law had over thee immediately
ceaseth, but not before according to the re-
vealed will of God. As we see in marriage,
the bond of union is dissolved by the death
of one party, so in this case, as soone as God
hath given thee to know that thou art not in
thy sinnes, & the yoke of the law doth im-
mediately cease, and thou art delivered from
prison, and from the power, force, authori-
ty, and offices of it, as it stood in force by
divine institution before marriage to
Christ. *Eph. 2. 15. Jude 20. 1 Cor. 15.*
14. 1 John 3. 6. Rom. 8. 1. Rom. 7. 5. 1 Iay
39. 1. 2. 1. 9. 1. 5. Eph. 2. 2. 1. 5. 5. S. 1
Cor. 15. 1. 1. 1. Gal. 3. 2. 1. 2. 1. 2. 1. Tim. 1.
9. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.
For the authority that the law hath over this old
corrupt man, 'tis in foure things. First, Now
instruct him, what's truth and what's error,
what's good and what's evill, what he must
embrace to life, and what he must avoid and
shun upon paine of death. Secondly, To ex-
act absolute, perfect, undivided, and con-
stant obedience, void of the least oblation,
defect, or swerving in matter, manner or
end, on paine of damnation, for the law will
not, nor cannot be contented, except it have
nothing exact, and perfect righteousness,
and it respects no man's person, but ruleth
with all rigor, and admits no dispensation
or commutation, It cries doe't in thy owne
person

person or perish: Thirdly, To accuse him of sinne, the eye of this cruell husband, is ever over his wife; and in ease the spie the least failing in love or duty to God or man in's own affections; or our warder of passion it instantly flyeth on this pord wife; the old man, crying out, guilty, guilty, guilty for his court of conscience, thou art found; there is no help for thee, and cries one as the avenger of blood, vengeance, vengeance, vengeance, thus with hue and cry the law persecuteth with cursings, feares and horrors the pord old man; and gives his wife no rest at any time. Fourthly, To punish and take vengeance on all disobedience of's wife two wayes. By sharp rebukes, inwardly scorching blood in the secret thoughts; and in the still darke night of the old mans jovialist pleasures and brutish contentments; Arises a damp upon the soule, that every joy thereof dashes against each other, (as we may so speake) putting the soule into a trembling. Then by declaring and threatening wrath from heaven against this pord wife the old man; yea and from all the corners in every place, without intermission; then everlastingly distinction of soule and body to be tormented by Satan in hell; to whom the justice of the law doth commit him, that the commissions of the law is not without execution (A 2.) it produceth the beginning of hellish fury, vexations and miseries; and the damnation and the full time thereof reserved

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reserved for the damned for ever, *p Gal. 3. 20. 1 Gen. 4. 7. Gal. 3. 10. & Numb. 33. 27. Gen. 4. 13, 14. 1 Rom. 2. 15. & Deut. 5. 6. Heb. 12. 21. & Rom. 1. 18. & Deut. 28. 15. Mult. p Psal. 9. 16, 17.* So then you see the ministrie of the law revealeth not Christ nor his righteousness, & it setteth not forth God

Unto us as a justifier of them that are of the faith of Iesus, or as pacified and well pleased for ever, it dispenseth not the invaluable and unsearchable treasures of Christ, it declareth not the name of God our father in Iesus Christ, according to the new Covenant of grace, that is so full that nothing can be added to it, wherein the secret, sweet, and incomprehensible love, wherewith he loved his sonne may be in us *& 1 Cor. 3. 9. Mat. 3. 17. Eph. 3. 8. John 8. 16.* But contrarywise the law sheweth God to be a requirer of my own righteousness, and condemns me for my failing therein, being plagues, hell and destruction prepared for me, because of these abductions and failings. So the conscience is rob'd and deprived of all joy, peace, and consolation, and it is filld with feares, torments and confusion, and this is the effect, fruit and consequence of the law, and therefore questionlesse, the law knowes not one jot of Christianity, speakes not to the Christian, neither hath it any relation to the happiness of a Christian in this case. *Careh.* Then the law was given that we should see our sinnes, and have recourse to Christ for our

our righteousness. Now the offices of the law are five. To make sinne known. To increase, aggravate, and make sinne out of measure great and sinfull, and b To shew the wrath of God against sinne and sinners. c Then to put man that lives in sinne in feare, and being not able to fulfill the law, he's angry with God, and doth wish that there were neither God or law, because he, that is the old man neither is, nor can be subject to the law of God. d To constrain him to flye out of himselfe and goe to God for Christ, as the old Israelites begged for Christ; when they said to Moses, speake thou to us, and let God speake no more, in the terrible voice of the law to us; for that is a cursing, killing, pernicious, and damning voice (least we dye) e and the Lord commended them for it, they have spoken well in all that they have said. f It is most apparent that they were by Gods spirit inabled to beg Christ that was to come, and that they knew full well, that Moses was a type of him, as the Lord himselfe expounds it, Deut. 18. 16-19 Yea, we doe not read in all the Scriptures, that ever they were praised or commended of God for any other thing, then for their desiring of a Mediator betwixt God and them, the which God most willingly granted them, Deut. 18. 18. And said unto Moses, I will raise up a Prophet, i. e. [Christ among their brethren like unto thee] and I will put my word into his mouth, and

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I will he shall speake unto them all things that I
 shall command him, and I will punish all those
 that will not obey my word, (of free grace)
 which he shall speake in my name. *g* a Rom. 3.
 20. *f* 19. b Rom. 7. 8. 11. c 2 Cor. 3. 6. 9.
Deut. 27. 26. *vult.* d Rom. 8. 7. e *Exod.* 20.
 19. 2 *Cor.* 3. 6. 9. *f* *Deut.* 3. 29. 18. 15. *g*
Mat. 23. 19. *Carrol.* Then the chiefeft end
 why God promulgated the law in Mount
 Sinai was, That so way might be made for
 Christ Jesus our Lord, who is that great
 blessing, & that only maketh rich and addeth
 no sorrow therewith, *a* *Prov.* 10. 12. *1* *Isa.*
 33. 20. *vult.* The effects of the law are ma-
 nyfold. 1. It oppresseth extremely, it seekes
 our destruction continually, it makes poore
 most miserable, it grieves excessively, it bur-
 dens unsupportably, it troubles constantly,
 it plucks down irrecoverably, it solicites ea-
 gerly it wars fearfully, it wounds incurably,
 increaseth workes, workes, workes incessively,
 it retains sin unmercifully, it knits and u-
 nites to the Divell closely, it sheweth duty
 plainly, it discovers our fall perspicuously,
 it casteth down to the pit of hell desperat-
 ly, it judgeth cruelly, it condemns certainly,
 it rebuffs bitterly, it brings Gods wrath on
 Christs sinners eternally, and spoiles of all
 hope or any mercy everlastingly, nor once
 admitting of a surety, Mediator or Daycsmen
 Christ, it knowes not Christ, tis just without
 all mitigation of punishment, tis terrible,
 dreadfull and unpitiful, and are not they
 ignorant

ignorant of the spirituality of the law that
cry our law, law, law, and would have Pige-
ons feathers mixt with Eagles Plumes. (1. 8.)
the law and Gospel, workes and faith huc-
led up together, and preached confusedly,
whereas indeed there is as much difference
in the doctrine, and must be kept so far as-
funder as heaven and hell, life and death,
darkenesse and light, blessing and cursing,
for they are contraries. Now the reasons
of this doctrine, viz. That *will the*
death of the old man Adam, the authori-
ty, dominion, offices, and effects of the mor-
rall law doe not cease, end or expire? but are
in full force to all generated persons. Because
this unruly beast the old man, hath need to
be under the lawes jurisdiction to restrain
him, else what a world, nay what a hell, ra-
ther of mallice, violence, injustice, cruel-
ties, and tumbling of Garments in blood,
yea all manner of confusions should we have?
since the whole world lyeth in wickednesse.
a The law may fity be compared to a prison;
and we may say tis a *Bodiam*, a prison to shut
up wild, mad, and outrageous sinners in, or
else blood would touch bloods. b a 1 John 5.
19. b *Hosea* 4. 2. *Gal.* 3. 22, 23, 24. Be-
cause sin must be charged on the sinners con-
science, he being hard to be convicted, this
school of the law will bring a man by the
helpe of the spirit of bondage, which is
Gods worke to see and know himselfe, it
will

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will fetch out and bring to light the guilt-
 nesse of sinne, which lurketh in his nature in
 secrecie, just as a steel doth fetch out fire
 out of the flint, though with some difficul-
 ty, 'til he represent unto him his own ugly i-
 mage and face, so that he shall no longer bee
 deceived, but be able to discern his person
 and estate, namely that he is a poore lost,
 damned and cast away sinner in himselfe,
 guilty, out of favour, separated from God;
 (according to Scripture phrase, or any in joy-
 ment he hath of him) accursed, the child of
 wrath, & from whence issues forth either con-
 version to salvation, or else confusion to di-
 struction to damnation. As in Cain and Ju-
 das theintale. *d. a. 1 Iohn 5. 19. b. Hosea 4. 2.*
Gal. 3. 22, 23, 24. c. Rom. 5. 12. Iohn 3.
vult. Eph. 2. 3. d. Gen. 4. 14. Mat. 2. 7. 13.
 Because the dominion of the law are insepa-
 rable, sinne (where it is not made over to
 Christ) & intralleth and putteth early under
 the cutse the creature where it is found, and
 the law tyranniseth over the conscience
 whiles it findeth sinne there, in this case the
 ignorance and rudenesse of this boy, viz. the
 old man, is the cause of his being put to so
 hard a schoole, and the expression of both,
 by the spirit of God making application and
 laying it home, maketh him feeble the autho-
 rity his master hath over him and so to groan
 under tyranny, *1. 2 Sam. 12. 13. Rom. 7. 7.*
 Because such is the absolute power of God, he

is so pure eyed that he cannot abide sinne,
 but must needs declare his whole displeasure
 and hatred against that creature whoever he
 be that he finds sinne upon, and thence it
 was that Adam was banished out of Para-
 dise, upon his fall, Angels drove out of hea-
 ven, and the great and terrible judgement
 inflicted since on severall sorts of men. *(Hab.*
1. 13. Gen. 19. 10. Acts 5. 9. 1st 19. 2
Rom. 11. 17. Gen. 3. 24. Gen. 7. 12. 24.
 Because God doth and ever will proceed a-
 gainst sinners according to the law, and so
 God must necessarily (if we may so speake)
 deale with such in rigor, fury, and wrath,
 both abhorring, cutting, and condemning all
 such persons (that are in old Adam, and so
 old men out of Christ,) and their sacrifices,
 though never so glorious in their owne eye,
 and in the estimation of the Saints, yea
 though they be according to the letter of the
 Scripture in the largest extent, in their foo-
 lish fancies, *(Luke 16. 16. Prov. 21. 12.*
1st 16. 25. Because there is no congrui-
 ty, concord or agreement betwixt light and
 darknesse, truth and falshood, righteousness
 and unrighteousness, & so that God must
 kill the sin or the sinner, *(i.e.)* either per-
 don the sinne, or the law will condemn the
 sinner for it, and God will heare the law in
 all just demands against those that are tin-
 der it, *(1st Cor. 6. 14. Gal. 3. 10. Deut. 18.*
15. vult. *1st.* To informe our judgements,
 how rightly we use the law, that we

prevent it not, the law is to be charged upon all sinners in its utmost authority, seeing it entered into the world because of transgression, and is not the law Gods Sergeants to find out, and arrest all the Lords debtors, (whose debts are not discharged by Christ) to convene, arraign and indict them, yea to cast and condemn them in the court of justice; Therefore *Moses* his face is to be unveiled, that the splendor and glory thereof may breake out in the ministry of the law to the confusion of all flesh, man, and his works are to be proved clearly thereby to be abominable and accursed, and they are so to remaine till meere mercy and favourd Iesus Christ relieve him, and God for Christ sake forgive and justify him. The Apostle is plaine, & that the law is the ministration of death and condemnation, and therefore may proceed in its office of condemning man, and it will so long as man liveth in sin, and not give over wounding, condemning, and killing sinners, that the slave of the Lord may be many. So that Ministers of the Gospel to whom it is committed, are as right to use it, they must beware that men find not life, ease, rest, liberty or comfort in the law, and after conviction and guiltiness, though the power of it be in mens consciences, they need not slacke, abate, or mitigate the rigor, and power of the law. Thus. By bearing them in hand, that if they will be truly sorrowfull, repent, and amend their sin-
full

full lives, that the law will spare them, and that God will accept their weaknesses, yea the will for the deed, which is most false and from grosse ignorance, yet conceiving the right meaning of Paul, in 2 Cor. 8. 12. where it is said *he will be accepted*, but know not that it is from man to man, and all the Saints in matter of contribution, as the Apostle expounds it, (Rom. 15. 27.) of the Saints, and the scope of the whole chapter 2 Cor. 8. proves it most clearly. Truly this is to deal deceitfully with men, to weave the spiders web, and to skin over the wound, and marre soules as much as in them breath. 'Tis most dangerous, yet old *Adam* likes it well, and is apt to take it for a safe way to save his poor soule by. Alas poore soules, when the wretch finds trouble and anguish through sin guiltinesse, for him meetly upon his purposes, promises and endeavours among his sinfull life, to get heart, to recover himself, and gather hopes that all will be well with him another day without Christ, tis the greatest delusion & folly in the world, yet how many are there in this kingdom and other deluded parts of the world, that thus delude themselves and goe errant in the opinion of like selfe deluded ones for good Christianity, and yet know not what Christianity is, but think it is some monster of their own doing, framing, and working, and so place Christianity which is the receiving of Christ and all that he say or hath done and suffered

for

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For the Church, in reforming their lives, and conforming to the externall worship of God, and the religion profest in the Country where they live, and passeth down the current of the times, though in stead of persecution, pride and oppression, yea, and are ready and doe turne to that religion profest by the stronger side, and so they gather comforts from themselves at their performances, though haue, blind, and lame, and their reformation being put to the touch stone of the truth, proves but deformation, and if at any time those false men preach Christ, or speak of Christianity, it is so confusedly, and with such pride, and with the Language of the serpent hisse out Siboled, an empty yeare of Corne that stands upright in the sight of old Adam, but as a truly humbled Christian there is nothing but frothyneffe appears, and their words are like unfavoury salt, they cannot pronounce *Siboled* Christ, that full yeare of Corne, for so the word signifies, *Isa. 44. 6.* for of him they are ignorant, and haue no feeling of Christ in spirituall power, that ripens in the Saints, but in chemigedness, the law and curses, rules and reigeration, they working from false grounds to wrong ends, man at libertie undertakings, and perdition monstrous workes proceeding from a bad root, they themselves being bad trees, as being forth in others *Mat. 21. 33. 43. 44.* *Isa. 57. 18.* That man and woman must not be dallied with in this weighty

weighty matter, God requires seriousness & industry in prosecuting the law against transgressors, there's no peace without righteousness, and 'tis not a peece or a little parcel of righteousness will be accepted of God, he'll have it perfect, or else it will bee abominable to him, yea a very plague, and hee'll detest it as dogs meat-righteousness, though it seems as the flower of the field in his own apprehension, and others, who look upon it as a gay thing, as the flowers in their month, so they look upon their own Peacock feathers, their works, as gay things, till the sun of righteousness arise by his fervent heat, and fire of love, and burne up all the hay and stubble, yea their silver and golden opinions of their own righteousness which they treasured up, and looked upon in their month of unregeneracie, as precious things: but upon the light of Christ, the beauty of them is gone, and theres no more moisture left in them to a Christians eye, and no more taste in them then there is in the white of an egge, and so I understand Isaiah, James, and Peter, *f. 60. 4. 6. Rom. 3. 7. 8. James 1. 24. I say 40. 8. 9. 1. Pet. 1. 24. 2. Cor. 3. 18. 1. Th. 2. 29.* But all this while of unregeneracie thou findest and feelst sin, and sin-guiltiness, hence is thy inward fear, and trembling, unrest, and torment in thy bosome, and bowells, it is from this that the presence of God is so terrible unto thee. I say it is from this that thou livest in a con-

nial expectation of wrath, death, or some vengeance to be poured down upon thee, what is this but the force & power of the Law, & sin in thee which sheweth thee (to thy own apprehension) thy estate before God according to the Law, as yet thou standest accursed, & faith is not given thee, the wrath of God resteth upon all men, so long as they continue sinners, for ought men and Angels know, or the world discovers to the contrary. *Iob. 3. ult.* Then of right all sinners are the wife of this ridged and hard hearted husband the Law, which knoweth not what mildnesse, mercy, or indulgency is, but rules with extreme severity. Truly sinners are the subjects of this Kingdome of miseries, curses, and distractions, & the Law hath dominion over them to look after them, and to teach them, and to see that they doe their duty to God, to accuse them, and terrifie their consciences, and pursuing them with deserved vengeance, and thus the old man, and unbeliever is the disobedient, wicked, and rebellious man. *1 Tim. 1. 9. Eph. 2. 2. Rom. 1. 31. 2 Thes. 1. 8. Acts 5. 31. Rom. 10. 26.* For disobedience and unbelief, is one and the same thing in Gospel phrase. Then Christians are redeemed from the law by Christ, in a due and right course of justice, he payed the utmost mite that the law could require of the principall, & not by might, violence and power, and so wronging the law, or suffering it to sustain any losse or damage

mage, but fulfilling the same, thus our *Da-
vid*, (shepherd, and anointed, not with the
hazzard, but with the losse of his life) taketh
this lamb out of the Lyons mouth, and frees
him from the power of the Beare, i. that is,
from the power of the law, sin, death, hell, &
the curse, and here Paulin shewing how, and
by whom this rescue is made, denoteth
two things to us. 1. The equity thereof. 2. The
fulnesse of it. And in the equity of it, he pre-
vents an objection that might be made a-
gainst this doctrine. What are not men debtors
to the law so long as they have sin remaining
in them? are they not sinners then, and hath
not the law power over them? First to hold
them prisoners, and keep them so for ever, and
to put them to death too, and keep them un-
der death perpetually? *Nof.* Now Christ by
the body of his death, hath freed the whole
Church from death, hell, and the curse in
this sense. And from the law of command-
ments. Two wayes. 1. By paying the debt of
suffering. 2. By paying the debt of
service, as our surety. & 2. The fulnesse of it,
'tis compleat, perfect, and everlasting re-
demption. *1. Rem. 10. 4. 1. say 53. 5. 6. 2.
Cpr. 5. 2. Gal. 3. 13. 2. Cor. 3. 6. 1. say 59.
20. Rom. 8. 1. 26. 4. Lam. 1. 17. 4. Heb.
7. 22. 4. Rom. 10. 4. Heb. 10. 14. Col. 2. 9.
Eph. 2. 13. 26. And the Church is freed
from the authority, dominion, offices, and
consequences of the law. Hence observe. The
change of a Christians state, he is stand*

to Christ, and dead to the law (in this respect) and alive to God. Tis true, I grant you were once (in your own apprehensions,) under the tyranny of (that tyrant) the law, till it wearied, and almost worried you; it made your lives bitter, & caused death to pass upon your consciences, so that you had no life, nor light, nor helpe, no hope of heaven or salvation at all, but were possesst with feares, and only had such sad conclusions as these. O! I shal perish, I am utterly lost. I am a dam'd cast away sinner, God hath forsaken me, there's no mercy for me, I am undone for ever. O! vile sinner that I am, a wretched Carive, and a hell-hound, what will become of me another day? where wilt thou goe O my poore soule? Into darkenesse, utter darkenesse, where's weeping and gnashing of teeth for ever, and pains that are caselesse, endlesse, and remedilesse. This was the working of Gods spirit of bondage on thee; though thou knewest it not, and a happie time when the Law did thus cruelly use thee, through that exceeding and transcendent mercy of thy God, it did unexpectedly turne to thy good and unspeakable benefit: God seeing thee in this wofull plight, deplorable state and condition, did commiserate thy case, and step't in to rescue thee, and by his sonne the true David, did freely and fully save thee at once from the law, sin, death, and the curse: so that as in the case of marriage, whiles the wife lives she is bound to her husband to obey in all

all things, but death dissolveth this bond & union, so here thou art dead to the law, but know then, by whose meanes, power, and godlinesse it is, that thou art delivered out of so bad a condition, and put into so glorious, full, and happie estate. Tis by the body of Christ, *Rom. 7. 4.* Namely, in that Christ dyed, was crucified, and buried for thee. To this end, that thou mightest have union and communion with Christ, and bring forth fruit to God and Christ thy new husband, by disclaiming thy own worth and works, thy treasure and all, and live upon thy husbands worth, excellency, dignity, and unexhausted treasure. 5. That after the receiving of God in open vision, Christ commeth and ruleth by his word and spirit, as once he did in the dayes of his flesh, but farre more gloriously, mystically, passively, and evangelically, and he appeareth and revealeth himselfe inwardly, spiritually, and effectually to the Christian, and declareth himselfe to be the same so that soule, that he is in his own nature and office, namely, a redeemer, Iesus a Saviour, this is that revealing of that sonne of God in the Christian. 6. Tis true, Christ was so before in respect of God, in a purpose, and decree, and in the outward ministry of the Gospel, but the consolation thereof, was hid from thine eyes untill this time and day of salvation, or rather the application of that salvation which was wrought by Iesus Christ before thou wast born,

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borne, to the view of Angels and men, but behold the spirit of wisdom, revelation, and well grounded consolation, is now come into thee, and reveales the Lord Jesus in all the benefits of his death and passion unto thee. *b*, For this is undoubtedly certain, that as face answereth face in the glasse, so the outward word, and inward worke of the spirit doth in the Christian. So that ther is nothing spoken touching mans estate in the law or Gospel, but the Christians conscience can subscribe and seale to it, out of an inward feeling and experimental knowledge, so then, this houre of darkenesse and distresse is the time of feares. *Ezek. 16.6. When thou wast in thy blood, I said unto thee live.* Now the son of righteousnesse ariseth, who hath healths in his wings, and bringeth light to make himself known by that his own light, the soule may see light, Christ doth manifest himselfe, who is the inward man of the heart according to his office, a preacher of glad tydings to the mecke, a proclamer of liberty to the Captives, and the recovering of sight to the blind, and the opener of the doore to the poore prisoners of hope, though they are shut up and bound. *To preach the acceptable year of the Lord.* *c*, By which the soule finds such succour, helpe, health, life, liberty, peace, happinesse, righteousnesse, and tranquillity, that it rests satisfied, and can say, my God, and my Lord, who hath loved me, and given himselfe for me, *Gal. 2. 20.*

Iohn 20. 28. a. Gal. 1. 16. Gal. 3. 23. Col. 1. 27. b. Eph. 1. 17. c. Iſay 61. 1, 2, 3, 4. Luke 4. 18. Pſal. 42. 5. 16. 9. Pſal. 14. 6. 5. 147. 11. Acts 24. 5. But thou wilt ſay, is the man that is a Chriſtian a ſinner ſtill, a dogge or ſwine? God forbid. For its only ſinne that inthrals the creature to the law, and ſubiecteth poor men to bondage, and ſo long as ſinne remaineth in the conſcience, the authority of the law cannot ceaſe, but it will prevaile for ever, in ſuch a caſe; but behold Chriſt, (the firſt worke in this ſpirituall caſe) waſheth him truly, really, and throughly in his own immaculate blood: & ſo that he leaveth no ſpot nor blemiſh upon the Chriſtians ſoule. & Chriſt doth freely, and wholly beſtow himſelfe, his owne intire perfect obedience, which is the righteousneſſe of God upon the Chriſtian, and thats the matter of our ſactification. ſ. And hence the ſoule is altogether faire, by the beauty and glory of Chriſt, which God hath provided ſpecially for the Chriſtian, and he'l put it on him, and the Chriſtian reſteth well ſatisfied; for, no meaſure or portion of attainable righteousneſſe can appeaſe the conſcience, tis only Chriſts righteousneſſe that can doe that, for thats alone without exception, untill wee be clothed with Chriſts puritieſſe, the conſcience dares not appeare in Gods ſight, for righteousneſſe is the mother of peace, and the elder ſiſter juſtification, & before reconciliation in this ſenſe, being juſtified by Chriſt,

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we are no longer sinners & debts discharged are no debts, sins remitted, no sin, the bond that's enced, is a nullity. In the new Covenant there is no remembrance of iniquity, when once the Spirit of God hath made it out to the soule, that they are through Christ freely, certainly, & fully pardoned. *b. 2 Rev. 1. 5. 1 Iob. 1. 7. 1 Pet. 1. 19. 2, Eph. 5. 27. Col. 1. 28. 1 Cor. 5. 21. 2 Cor. 15. 17. b. Heb. 10. 17.* Then How marvelous is the Lord among his Saints, should all true Christians say? Who by free donation and imputation of Christs pe. fections, makes the saints freely, invisibly, and perfectly fulfillers of the law, & thereby. So that he cannot be charged with any fault, sinne, or punishment, & he being now stated into that spirituall, univetsall, and eternall kingdome of his sonne, where there is nothing flourishing but righteousness, justice, liberty, safety, peacc, joy, and pleasures for evermore. *Psal. 36. 11. Col. 1. 13. Rom. 14. 19. 2 Heb. 16. 24. b. Rom. 8. 35, 34. Col. 1. 32. Eph. 5. 27.* Then let all the children of the bond woman, be school'd daily by their law teachers, task masters, and exactors of workes to salvation. I say let these daily impose on them new burthens, and spare not, and requite their full tale of brick, and daily appointed workes and services, and load their consciences and memories too, with multitudes of precepts, rules, cautions, maxims, and duties,

dures, yes, threaten to whip, and lash whom
too, that they may enjoy no peace, except
they diligently and carefully performe all
things imposed on them. But O my soule hea-
ken thou what thy God speaketh unto thee
from mount Syon, who tell thee thy labours
are at an end, thy danger is past, and the work of
salvation is finish't already. 6. He himselfe
hath wrought it for thee, and brought in e-
verlasting righteousness in stead thereof, and
doe thou peaceably enjoy this, (only blessing
that name in which God is comfortably
known, who hath done all these things for
thee) truly and with gladnesse of heart, and
doe thou impart of what thou hast received,
to thy brethren, in the like freedom of love,
to the pleasuring of others in the corroborati-
on, edification, and the building them up
in the most holy faith. 7 And so confirming
them in the true grace of God, in which they
stand. 8 *1/1y* 4. 13. 2 *Tim.* 1. 9. 8 *Rom.* 3. 2. 1.
Inde 20. 1 *Pet.* 2. 12, 13. 8 *Ulc.* Then
the law is not abolished by the Gospel,
(though abrogated to the Christians) but estab-
lished, and is in full force and strength to
all under it, only obsolete the bounds are set,
which it may not transgresse, as the children
of Israel might not come within the bounds
set in the promulgation thereof (by Gods ap-
pointment) is raised but until Christ comes
in whom it is fulfilled, and by whom it is an-
nulled, and to whom it is to deliver up its king-
dome, namely all that sovereignty that was
merely

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merely it had: over his peculiar and hidden ones, Christ hath taken them from the authority, dominion and offices of it, yea from the full effect, consequences and sequels thereof. Though there be too many that stand for, and are zealous for the maintaining of a perpetuall kingdome, and dominion of the law over Christians, where is both nothing to doe in this kind, who are forced to grant, that it hath lost its power to condemn Christians; yea, and to rule a Christians life in the strictness and rigor of it, and as it rules others that are not in Christ: But who are thou man that dares to change Ordinances? But to speake punctually, they in granting so much of the truth, have yeelded what they seemed to contend for, namely, that it is an error to hold or maintaine, that the law is of full force against a Christian, and yet there must be dispensations, and mitigations, and qualifications, and such distinctions, as the word of God will not beare them out in. For there is no law humane or diuine, but hath power to punish the breakers of it, or reward the fulfillers thereof, no not the law of faith excepted. Iohn 3. 18. Heb. 10. 10. If the law receive such a qualification and abatement by the Gospel, that for direction it must use moderation, and may not exact a plenary and perfect obedience, surely these men should discover to the world, where there is any such dispensation, if they would not juggle, that so men being thus informed of
the

the truth thereof, may be freed from fear and danger; but these preachers of the law with such limitations, have no warrant from the Scripture, for their too much unsound opinion. The law to all (under it) admits no commutation, mitigation, or dispensation, but is peremptory in its denunciations, and just in its comminations, though the Christian (for to speak truly) is out of the reach of it. *Rom. 7. 14. & Prov. 24. 21. Dan 7. 25.* From the end of our redemption from the law, that is, to be married to Christ, raised, quickned, exalted; observe this doctrine. That Christians are married to Christ in exaltation, not in his humiliation, not as lying in the grave detained in the bonds of death, made a curse for us by the law, or in a poor, persecuted, & despicable condition, but to Christ quickned, over whom death, sin, and the law, shall never have power, or sword, to imband who is a conqueror and hath subdued them, yes and led them Captives, triumphing over them, and is enriched with all those spirituall spoiles, remission of sinnes, righteousness, salvation, everlasting peace, security, tranquillities, and felicities for evermore, which he hath gotten in the combate, to such a one we Christians married, that is the Lord of heaven and earth, that so in him they may find all things, and at the first be blessed in him in heavenly places, with all the spiritual blessings, and the poor Christian needs bring nothing with her to make her rich, neither

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neither is the event of the battell doubtfull now, seeing Christ our Captaine, and head hath already overcome sinne, Satan, death, and hell, having the rule of all things committed to him, in heaven and earth. *Revel. 1. 20. & 1. Mat. 28. 18. & 1. say 63. 9.* Now this implyeth a necessity of divorce from the law before they can be married to Christ, for though the wife would, (in *Moses* time, and under that pedagogie) gladly be married to another man before her husband be dead, yet she cannot, or could not, untill a divorce were sued out under the judaical law: so spiritually no soule can be married to Christ untill it be first separated and parted from the law. *Rom. 7. 6.* O profound, yet most sweet mysterie (i. e.) except sinne, hell, death, and the law be so thee as if they were not, in *terram naturam*, thou canst not be saved. The conscience of a Christian is a bed too strait for Christ & the law both to lye in at one time in their full vigor, therefore the law must first be unpowred by Christ, he taking away the authority, dominion, offices, and consequences of the law, & so the Christian is taken into union and communion with him by marriage. But a beleever liveth according to the law but not in the law, but in Christ, neither by the law but by faith, Christ the object of faith, and faith is but the instrument of apprehending and applying him, he only lives in Christ, as the branch doth in the vine. Christ being the root from whence he hath life, and hee

beliveth to Christ as his sole head & husband,
his voice alone he heareth and obeyeth, Gal.
3. 11. Hab. 2. 4. Iohn. 10. 4, 5. Obj. Paul
lived under the law, and was as it were with-
out law sometimes, 1 Cor. 9. 21. Ans. There
are secrets in this kingdome of grace, that
men of meere humaine soules cannot under-
stand, 1 Cor. 2. 9 & 14. There are immunities
which meere generated men are ignorant of,
hearken, and the Lord will give thee under-
standing. God hath revealed that Christians
are to be considered according to their faith
or charity. Faith (indeed and proper terms)
makes them only Christians, for Christian is
a thing meere passive, that is, he doth nothing
in this businesse towards his own being, no
more then Adam did towards his naturall be-
ing at the first, but only by the power and
meere mercy of God in Iesus Christ. hee is
created and made what he is, a perfect new
creature at first, in nothing defective, and ne-
ver needs any addition, (but we abhor the
thought of perfection in the flesh in this life)
now in this condition the Christian is farre
above all lawes, he being taken out of the li-
mits of the law, and placed where the law
hath no power, he is entred into peacea-
ble habitations, and sure dwellings, into
Christ where is all fulnesse and pleny, Rom.
14. 17. Psal. 45. 6, 7. Psal. 145. 13. Iohn. 3.
6. 7. 63. Now according to the Christians
charity, workes, and labour of love, the
Christian is to be considered, by which yet in
the

he freedome of his heart and spirit, he walke
 (not by any outward compulsion or cōmand)
 in the labour of love, he is servant unto all,
 though in Christ he be Lord of all, he is lower
 then the lowest, in himself the meanest of all,
 he pleaseh not himself, he glorieth not in
 himselfe, but he seeketh the welfare of others,
 that seek his ruin, & loveth where he is hated,
 & doth good when he is injured, blesteth when
 he is cursed. Briefly, his disposition is like
 Christ his head and master, in some measure,
 he can digest any thing, he is farre
 from the desire of revenge, he can pray, *father*
forgive them they know not what they doe, lay
 not this sinne to their charge. God perswade
Iaphet to live in the tents of *Shem*, & that thou
 wouldest give them faith in Christ, and a
 heart to imbrace this free offer of grace, and
 his prayer (inward and hearty desires in the
 midst of all the worlds spite and mallice) is
 to God for them, yet not because the law re-
 quires this, for he is free from it, but by faith
 which will not abide to be bound to any law
 or worke, but doth all good freely, and doth
 not stay till the law comes and calls for it, in-
 deed this is spirituall virginity, and charity,
 which is by faith in Christ, and doth all free-
 ly and of a ready mind, not for life, but from
 life. Thus where the spirit of God is, there is
 liberty, *1 Cor. 9. 19. 2 Cor. 3. 17. 1 Thes. 1.*
3. 1 Tim. 1. 5. 2 Tim. 1. 13. That ye should be
married to another, (i. e.) Christ. Doct. That
the Christian being divorced from the law, a

bad husband, the match being once dissolved, presently a new is made up to Christ, who is a better husband every way. Ezek. 16. 8. Eph. 5. 26, 27. To himselfe, that is to Christ, I will marrie thee to my selfe, now Christ doth marrie himselfe to the poore Church, mystically, spiritually, yea truly. Now marriage is a mutuell conjunction (with exceeding expressions of inward love and contentment) for term of life. But this marriage betwixt God and the soule, Christ and the Church, is for ever and ever, to the Elect tis reall, but to the reprobate counterfeit, who may falsely perswade themselves of Gods love, from the abundance of wealth, health, learning, honour, peace, (from the teeth outward) and good successe in all externall affaires, so concluding falsely that they are the wife of Christ. 2. From corrupt principles, arguments, and from corrupted reason, that monster in religion. Thus, God is my maker, (say they) preserver, & bountifull Land-lord, & dos me good frequently, therefore I'll love him, and he'll love me for my answering his love, though all this while he bee a meere stranger to the love of God in Christ, for to straine our selves, to love God out of Christ though it seeme desire so hot, and reach never so high in the opinion of the party, thus loving God as a Creator, and in the opinion of others that looke upon him, yet this is but a shining abomination, meere hellish fire, and selfish & in Scripture phrase and truth tis not the fire of

of God, nor that love of sunnes that is shed
 abroad in the hearts of Christians by the spi-
 rit of love, who are guided to love God in
 Christ, which is true love, but to love God
 out of Christ, God esteemes it as hatred, 1
Iohn 4. 19. *Rom.* 5. 5. *Psal.* 9. 16. True
 Christians are one spirit, there's a beer uni-
 on betwixt Christ and his Church, and from
 thence, comes the communication of all good
 things to the Church, 1 *Cor.* 6. 17. *Iohn* 15.
 1. Then Christ doth rule his Church, not by
 the law her old husband, but himselfe
 by his spirit in gentlenesse, sweetnesse, and
 love, not in rigor, much lesse with blowes and
 whippings, Christ being no exactor, but a
 giver of righteousness, *Iohn* 16. 19. *Isay* 36.
 20. 21. 35. *vlt.* *Iohn* 16. 13. 14. Then
 judge I pray you whose ministers they are,
 that dig up *Mosses* out of his grave 1 *Cor.* 11. 14.
 where God had buried him, and would not
 suffer any man to know where
 he was buried, for he knew the nature of man
 to be so corrupted, that they would dig him
 out of his grave againe, and commit spirituall
 adultery with him, and on the same ground,
 God by his Prophet diswaded the young *Pro-*
phets from seeking the body of *Elias*, 1 *King.*
 2. 16. I Pray consider seriously with
 your selves, whose ministers they
 are, that would have the old husband the law,
 to rule over the wife of Christ, it would be as
 horrible for any one to dig up a husband
 that hath been long buried, and bring him
 into

into the presence of the new husband and his wife, what a hell would it be, to have him presented to them both at home and abroad, at board and other places. 2. What wrong doe those preachers to Christ, that preach him to be an exactor of works and righteousness, yea a terrible hard man, and ridged Christ, *Mat. 23. 24.* contrary to *Mat. 23. 20.* Hee being the most tender heartest of all others. Such kind of preaching is not to call Christ *Isbi* a husband, as all evangelicall Ministers doe, but to call Christ *Baalj* a Lord, as Turks and all false Pastors doe. 3. They rob poore soules as much as in them lyeth of the joy, peace, and comfort that is in beleoving in Christ Iesus. *Rom. 15. 23.* When they pray that Christ is a strickt husband, that looks to all the actions of his wife with an eyel or offende d eye, that if she do but step the least arwy, or once look aside, that this doth provoak Christ & God more then all the Gns of the world besides, and hee'l severely punish her for't. And this stusse is divulged and swallowed down every where for wholesome food & true doctrine. Thus when some poor weak Christians here, who being conscious of their often failings, both in matter, manner, and end, the more's the pittie, yea their too too often falls, they are mightily troubled and disquieted because they cannot sufficiently please Christ Iesus, their sweet and loving husband whom these kind of preachers render so terrible an husband.

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That these poore soules not discerning the delusions of these imposters, jugglers, and soule Merchants, can find little joy, peace or consolation in Christ their husband, untill the Lord doe undeceive them, and unlearn them of what they have learned of these ill learned ones. *That he might bring forth fruit.*

Dott. That the effect of union, and fruit of our spirituall marriage to Christ, is, that the beleaving soule may bee child bearing to God, Christ is a fruitfull husband, a quickning spirit, a living root, thats full of spirituall sap: And he doth convey life really though, passively, mystically, and evangelically to the Christian, thats ingrafted into him. *Gal. 3. 23. Eph. 4. 9. 1 Cor. 15. 45.*

Iohn 15. 1. Rom. 11. 18. Revel. 5. 5. 23. 16.

Then livelynesse in Christians, comes from Christ their head and husband, to rejoyce, to have lively hope, to set all to love the Lord Iesus, to worship God in spirit and truth, that is, to beleve that Christ hath

Worshipped God for us, and the dying of our affections to the world, is a fruit of Christ, the new man, the new husband, in which a Christian delighteth, and the belevers heart is not an adultrous heart, so confidence, dependencie on God, contentation in our estates, and joy in Christ, the heart sweetly inclined to love, patience, and mercy, are fruits of the spirit of God, as it is cleare.

Eph. 4. 22. Luke 4. 6. Psal. 103. 1. Psalme 145. 3. 1 Pet. 2. 3. 8. Mat. 13. 44. Ephes.

4. 24. *Iohn* 4. 24. *Lamer* 4. 4. 1 *Iohn* 2. 16. *Eph.* 4. 22. This is to be taught by him; to attribute all to Christ, *Psal.* 115. 1.

Then repentance is to be taught in Christ's name and power, he only can produce it & so remission of sin; is to be taught in his name *b. a. Luke.* 24. 47. *b. Acts* 4. 12. Then the knowledge of Christ is not a burden or an idle knowledge, for Christ doth not send out his to be idle, wanton; much lesse to live licenciously, but he enables the Christian to a voluntary obedience, & and this cometh in the performance of what is required in the law, he walks in it with a willing & glad heart, and is not drawne to it by any outward precept, but by the spirit of Christ, the love of God constraining him thereto, *b.* and he knowes the Law, in the matter of it is the rule of his conversation amongst men, but it is the Law of the spirit of life, Christ Jesus living in him that produceth it *c. a. Ps.* 119. 2. *b. 2 Cor.* 3. 13. *c. Gal.* 2. 20. *Rom.* 8. 2. *Isa.* 51. 4. Then there is a wide vast and great difference betwixt him that serveth in the newnesse of spirit he being a Law to himselfe having the mind, spirit, & effect of the Law in himselfe *a.* and him that lieth under the outward ministry of the Law, serveth in the oldnesse of the letter *p.* that is he doth yield forth his obedience through the force and authority of the Law in his conscience, it is not the matter of the duty, or that is here questioned, but who

is the efficient, what is not of faith is firme in this case, although it be according to the law, and the fruit may bee commendable among men, yet uncomfortable to thee, and accursed of God, unless it grow on the right tree, and proceed from faith in Christ Jesus. *1 Cor. 3. 6. 2 Cor. 3. 6. Heb. 11. 6. Rom 6. 26.* This discovereth much hypocrisie in the Religion that is now in fashion now adayes men are growne very witty to cover over old Adam, yea, adorne and beautifie him, and to set him that is dead upon his feet again, and prop him up, still pleading for Law, and workes, and yet all are but the outsides of a good worke, that is done in perfect humility, and sincerity, and so are but shining finnes and glorious abominations, who is there not but doth see, how singular proud passionate, malicious, & implacable these men are, being al or most of them utterly unacquainted with the glorious Gospel and its effects, self-deniall, love, and true sincerity *2. Cor. 11. 3.* There is a twofold law (if we may so peak) The one written in Tables of Stone. That is to the killing, damning & murdering law, the Law of Commandments and those that are bred by it, and seeme to live in the same, are all dead at heart, though they have a forme of Godlinesse, yet they are the dangerest men in all the world, and a Christian were better to fall into the great Turkes hand, then into theirs if he might bee his choosers, *2. Cor. 3. 6. Revell 3. 3. 1ud.*

Tim. 3. 5. Prov. The other law is inward, & written in the heart, p. Christ spirit, and life, called the inward man, the law of the Lord, the new Law, the Law of liberty, that law in which the Gentiles should trust in, the spirit, q the quickning spirit, that Law that freed Paul from the Law, now we must needs be Christ, who is that spirit and life, and is all that the spirit bringeth to the soule, and writes in the heart, he is all Gods good things, and all the promises center in him. p. 3. Cor. 3. 7. Isay. 54. 1. 1. Cor. 3. 5. 45. Isay. 5. 4. 2. Cor 3. 6. Rom. 15. 10. Gal. 2. 19. 1. Job. 3. 6. Jer. 31. 33. 2. Cor. 2. 20. Jer. 32. 42. Then the voyce of a Christian is, I by the Law am dead to the Law, m. Christ his Law is all in all, effectual for all things, at all times, and amongst all persons whatsoever, he that is received in to Christ, keepeth all the Law without any Law, for a compulsion of any Ruler, exactor, or officers, saved by the Lord of the spirit only, those that are spirituall, looke Moses in the face openly, having that al-sanctifying, al-directing, and everlasting spirit that guides them according to the Law in all things, they have the Law in their hearts, and neede not the proffer of rewards to keepe the Law, nor the threats of punishment to deter them from the breach thereof, but they are carried on as it were naturally, Christ inabling them, thereto they look on exceeding mercy, love & kindnesse, which

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God hath shewed them in Christ Iesus, and therefore love againe, and worke freely, not for feare of hell, or to quiet the clamours of their consciences, nor for hope of Heaven, nor the applause of good men, or to speed the better at God their fathers hands, but as they are made good trees in Christ the onely good tree of life, in whom they live in the righteousness of God by imputation, so they bring forth good fruite amongst men, for necessarie uses, to edifie their brethren, to win others to the love of the truth, & bring much glory to God thereby, *Mat. 5. 16. Tit. 3. 8. Math. 12. 33. Tit. 3. 14. Ps. 116. 3 Job. 22. 2, 3.* and as they are righteous by imputation, so likewise are they By reflection They receiving grace for grace, zeale for zeale, love for love, patience for patience, goodnesse for goodnes, meeknesse for meeknesse, humillity for humillity, chastity for chastity, mercifulnesse for mercifulnesse, redemption for redemption, sanctification for sanctification, righteousness for righteousness, & wisdom for wisdom, answerable as face to face in a glasse, or letter to letter in wax from the Seales impression. So Christ by applying his heat & fire of love to us, (as once *Elisha* his type did to the child, eye to eye, and mouth to mouth, &c.) we have the true heat of Zeale &c. put into us, and so Christ his image is in us, whereby we are made to manward demonstratively, operatively, workefully, and declaratively righteous.

True

True Christians are saved by Iesus Christ, already, the works of redemption is wrought freely and fully by Christ, 'tis not a working or to be wrought, as most falsely conceits the Apostles words *work out your salvation with feare and trembling*, but the meaning is this, your part is in all the Ordinances of God, to wake on God for the further discoverie of that salvation so fully, freely & already wrought by Iesus Christ for you who is our alone and compleat Saviour, as all these Scriptures prove. *2 Tim. 1. 9. Heb. 10. 14. Col. 2. 10. Tit. 3. 5. Eph. 1. 3. Iohn 3. 36. Phil. 3. 12. Iohn 5. 11, 12. Eph. 2. 5. Eph. 2. 8. Iohn 5. 24. Eph. 2. 6.* And Christ apprehends the Christian perfectly, and is our perfect object which we lay hold on and God gives all Christ to Christians, and they desert the thought of perfection in the flesh, though their salvation be perfect, they apprehend it but in part, waite for the full revelation thereof. so we are perfectly justified, but in part sanctified, *Luke 1. 68. Eph. 2. 5. Iohn. 3. 36. Eph. 2. 3. and 3. 4. 1 Cor. 13. 12.* And Christ saves two wayes. By doing all things that are needfull to salvation. And then he gives himselfe, faith to receive him, affords the means of grace to grow up in him, and enables him to worke freely and joyfully the things that are good, to the view of men in love, *1 Thes. 1. 3.* And 'tis in a new manner, and for new ends, from the power of the Gospel, Christ and faith,

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2 Cor. 3. 6. 1 Iohn 2. 7. We being justified, doe live and act accordingly, by the power of the Gospel, and operation of the Spirit, that workes now by the Gospel. Psal. 116. 10. Iohn 17. 17. 1. 17. Col. 1. 5. Eph. 2. 13. 1. 15. 9. 1 Cor. 1. 30. 1. 17, 18, 19. Tit. 2. 11. 12. Eph. 4. 2. 4. 21. Gal. 3. 2. Rom. 3. 27. 5. 5. 2 Cor. 3. 78. 1 Iohn 4. 18. 19. Gal. 5. 6. Iam, 1. 18. 1 Pet. 1. 21. Rom. 15. 16. 8. 2. Ezech. 37. 26 Gal. 5. 19. Iohn 6. 19. Gal. 6. 2. 4. 1. To worke out our salvationar best is passively so be understood. To beleve that Christ hath wrought it for us, and therefore we are bid withall, to worke with feare and trembling, deiectione, and diffidence of our own selves. The *Phillippians* were commanded to continue working, (i.e.) walking in the faith received, till the day of their sensible manifestation, and it implyes no more, but the necessity of beleiving, and diligence in the meanes of revealing Christ, breeding, & nourishing faith, whereby we apply, that salvation wrought, to our selves, & perfected by Christ alone, & this is to work out our salvation with feare and trembling, when in the use of all meanes, we are carefull to have our hearts strengthened, faith corroborated, and we confirm'd in the true grace of God in which we stand, not doubting of that free and full salvation wrought already by Christ. And so I understand Christians to be workers of righteousness, mystically, passively, and evangelically, 1. 10. 35.

Quest. Of what use is the morrall law under the Gospel?

Ans. The law is of excellent use since Christs fulfilled it, though Christians are not under it, but under grace, and is usefull both to the Reprobate and to the Elect, before and after they beleve. To the reprobate. That they may justifie God in their consciences, in his pronouncing of the sentence of death and condemnation against them. *Rom. 2. 13, 16.* To be as a hooke in their jawes, or a bridle in their mouth, to keep in, and curbe their violent corruptions from breaking forth to the hurt of others, *1 Tim. 1. 9, 10. Heb. 4. 2.* To the Elect, before their calling. To make sinne known to them *Rom. 7. 11.* To discover their wofull, miserable, and lost estate in old Adam. *Rom. 3. 19.* To aggravate their sinnes. *Rom. 3. 20. Rom. 7. 8.* To shew the wrath of God against them that violate his law in the least point. *Deut. 27. 26. Gal. 3. 10.* To put them in feare of vengeance that is, there is vengeance at God, and secretly wisheth there were neither law, nor God at all to punish him. *Rom. 8. 7.* To kill and slay them, so that they may receive the sentence of death in themselves. *1 Cor. 1. 9. Rom. 7. 9, 10.* To be a wise counsellour to direct them to Christ, yea to constrain them to fly from themselves, to him, as the old Israelites, in their appeale to Moses. *Exod. 20. 19.* and were commended of God for it, *Deut. 18. 19.* So then the law discovers

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discovers sinne, aggravates and increaseth sin, puts the sinner in feare, slayes him, and drives him to Christ. Thus. The eternall spirite worker so far on the Elect, before their effectuall calling, as to bring them into the condition of bondage. But after their calling the law is of use to justified persons, & true beleevers. To stirre them up to thankfulness unto God, for delivering them from so great a bondage. Rom. 7. 15. Row. 7. 24. I say the morrall law (to the Elect in the state of grace and after their effectuall calling) is a rule or glasse of thankfulness, in which they see by the spirit, the eye of faith, what they ought to performe in their own persons, on paine of death, and by faith seeing all done by Christ, and in love to Christ, walke in the matter of the law, from better principles, motives, affections and to better ends, then before their conversion, and now they see from what bondage, burthens, and bonds they are freed from by Christ their redeemer, and walke by faith, and so keep all the commandment evangelically in Christ their surety. Rom. 10. 4. Iohn 14, 24. 1 Iohn 3. 23. Rev. 14. 12. And I understand all such places of Scripture, (where its affirm'd that the Saints walk with God, & worshipped God in spirit & live in c, the spirit d, To walke according to order, rule, and exactly, & to a haire breadth; wisely or accurately. To tread with the right foot to the Gospel, & a thousand such like.) Evangelically. Thus. The Christian

lian lives by Christ beleeves that Christ wor-
 shipped God, and did all to a haire's breadth
 for him, and to live by faith, is to live in
 Christ, the Gospel, and that spirit in *Pauls*
 and Christs own phraise, - and to tread with
 the right foot to the Gospel, is not to turne a-
 gain to *Moses*, but keep to the Gospel (i. e.)
 Christ & to beleeve that Christ perfectly trod
 those 42. stations or steps, of which the 42. steps
 the old Jews trod was but a figure of it, & all
 the 42. generations before Christ came in the
 flesh, expected, (i. e.) that Christ should perfect
 the work of redemption, he being the perfecti-
 ons of God, did perfectly tread in the path
 way, that is holy without any turnings, And
 Christians now beleeve it, and injoy it by
 faith, which they saw afar off. And therefore
 all the great workes done by the Saints, are
 but evangelicall obediences, if we will speak
 truly, and as the thing is. They obeying pas-
 sively, mystically, perfectly, & evangelically in
 Gods sight or to God-ward, in Christ their
 surety, and actually, imperfectly, and by way
 of gratitude, doe worke declaratively to man-
 ward in the labour of love. 4. *Heb.* 11. 4. 39.
Gen. 5. 22. 6. *Phil.* 3. 3. *Iohn* 4. 24. 5. *Gal.*
 1. 25. 4. *Gal.* 5. 16. *Eph.* 5. 15. 5. *Gal.* 2.
 14. The Saints walke up to the top and height
 of holynesse, to the utmost accuratenesse, ex-
 actly and sincerely in the perfect holynesse
 of Christ, in which we see and serve God spi-
 ritually universally, and eternally. So *Luke.* 1.
 79. *Heb.* 12. 14. is to be understood. And to
 affirme

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affirme that the desires of Christians are infinite, is a loud Ly in Rhetorique. Only mark the end of such an affirmation. It is to confound evangelicall obedience, and mix their own obedience with Christs which is too fleshly and grosse a conceit, and cannot agree with the Gospel, or stand before it, no more then *Dagon* before the ark, grosse darkenesse before the light, it must fall and be consumed, it being hay and stubble before the eternall spirit, that reveales and workes by the Gospel, and its the office of that spirit to take of men, from false bottoms, and pitch them on Christ, to discover Christ the Lord, that spirit to them, and to fix their eye on that adiquate object, and to take them of from selfshinesse in the highest attainables, though assisted therein by the spirit, I say it takes of christis, and reveales him more and more to them, and keeps them in the way of the Gospel, which is spirit and life, and this is to walke in the spirit, and to live in the spirit, is to believe that Christ is our life, and disclaime all others when we have to do with God. To drive them more and more out of themselves, that so they may cleave the closer to the Lord Christ, and their blessed service. This is the glittering sword hung up in Paradise to keep the way of the tree of life, Gen. 3. 24. God knew well that vaine man will be wile, (Job 1. 12) and thinke with himselfe, I lost life by eating of the tree of knowledge, of good and evill, and I'll venter hard for't againe
by

by eating of the tree of life, I'll walke in the
old way of working for life, I doe not like
this new (though the Lords own) way of
beleeving in Iesu Christ, the Messias to come,
for life and salvation, &c. If I cannot come to
heaven by my own way of working for it,
I'll never come there, I'll have none of
God, *Psal.* 81. 11. that is. They would
not hearken to the voice of the Gospel, *Gen.*
3. 15. But they would serve God according
to the first way, and voice of workes, they
would none of God in the voice of the Gos-
pel, Christ, Gods way. *Iohn* 14. 6. *Psal* 71. 12.
19. *Ier.* 6. 16. *Ezek.* 18. 9. 19 To beardown
sense, their pride, and reason that beast and
monster in religion, that knowes no way to
heaven, but by workes, *Mar.* 19. 16. *Acts* 2.
37. 8. 6. 16. 40. *Iohn* 6. 12. Blebting our
error at the firstery, voice, or querie, say what
shall we doe to be saved, as if salvation were
in our doing, or did consist in our workes.
But our Saviour and *Paul* cuts it short. *Re-*
leeve, &c. *Iohn* 6. 29. 1 *Iohn* 7. 23. *Acts* 16.
31. When the great Ruler that knew no other
way to life, but by doing the way that his
great wisdom, and reason directed him, that
blind guide taught him out of the true way
and set upon the way of doing for eternall
life, crying, *Master, what shall I doe, that I*
may have eternall life. Where Christ that hee
might be convinced of his error, and that the
high thoughts of his wisdom and reason,
that stout and proud imposture might be con-
founded and brought down, sets him a taske
that

that Christ knew full well, he nor any meere man since Adams fall, was able to performe. For (saith Christ) keep the commandments if thou wilt enter into life. Mat. 19, 17. Now this way of working is so naturall to corrupt reason, that the best Christians in the world after they have possesse Christ by a salvificall faith, yet they have much ado to deny themselves, and all their workes, wofull experience have all the Saints of it. The law keeps Christians close in spirit and conscience, through faith unto Christs righteousness, & makes them live in a continuall forsaking of themselves, and in a pegrle & base esteeme, and abhorring of their own vertue, and workes, in Gods presence, though they shine gloriously in them to others. Rom. 4. 2, Phil. 3. 7, 8, 9. Therefore doe Christians keep the law and workes here below on the earth, and with Eunoch converse in spirit, and walke with God, in the alone righteousness of Christ, apprehended by faith, and this doth cleare the coast of our consciences. Thus, I am a sinner in my selfe, and yet no sinner in my Christ, dayly I fall in my selfe, but stand in Christ for ever, my workes, words, thoughts, mind, will affections, conscience, & heart wil fail me, Christ never can. And they are mine, his righteousness is everlasting, so is salvation, reconciliation, acceptance, joy, peace, and life, the blessed fruit of Christs righteousness. In this that keeps the Christian in a blessed security, and eternall happinesse, though the prick in the flesh,

which would have brought him to the gallies

the law of sinne in the members, doe daily breake out lesse or more, inwardly and outwardly too too frequently to the great grieve of our hearts. But faith discovers the glorious sun of righteousnesse by his effectuall beames and influence, perfectly purifying the aire we live in, expelling all these mists, and thicke clouds to sense and feeling, to looke through Hab. 2. 7. Gal. 2. 30.

FINIS.

October 3. 1647. Add theseto the 78 page, licensed before, and entred into the Hall.

Imprimatur,

John Downame.

Brevia.

Courteous Reader, blot out. Legallist, page 122. line 17. because the Author would the Printer so blot it out, because he doth not like nick-names, invectives, or terms of reproach in any, he therefore will not grace it himselfe. And in the letter K. p. 123. l. 19. read. law and sin are inseparable, p. 125. l. 22. read. sanctus perfect, p. 130. l. 21. for all, read. unavoidably. p. 134. l. 3. 7. floods of. p. 140. l. 10. To p. 1. 3. I ult. exactness. p. 120. l. 21. having. p. 126. l. 23. abstruse. p. 126. l. 29. Corol. in K. 2. p. 122. l. 1. doctrine, in the letter L. p. 122. l. 22. nation. A few literal for. are those thou art interested with thy pen to amend, or in charity to passe them over.

Forwell.

And he shall take away from being a city

And he shall be a ruinous heap.

The cities of Israel are forsaken, they shall be for stock which shall lie downe, and shall make them afraid.

The fortreffe also shall cease from Ephraim, & the kingdome from Damascus, & the mountaines of Syria: they shall be as y^e glory of the children of Israel, saith y^e LORD of hosts.

4 And in that day it shall come to passe, that the glory of Jacob shall be made shew, and the father of his flesh shall waxe leane.

5 And it shall be, as when the harvest-man gathereth the corne, and reapech the eares with his name, and it shall be as he that gathereth grapes in the valley of Rephaim.

6 Yet gleanings grapes shall be left in it, of an olive tree, two or three top of the uppermost bough,

and the bottom fruitfull branches: saith the LORD God of Israel.

7 At that day shall a man looke to his father, and his eyes shall have respect to the only One of Israel.

8 And hee shall now looke to the altars, the workes of his hands: neither shall respect that which his fingers haue made, either the grour, or the images.)

9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch which they left, because of the children of Israel: and there shall be desolation.

10 Because they haue forgotten the God that made them, they shall not be remembered: they shall be as a thing that hath not bene mind.

11 They shall be as a thing that hath not bene mind: they shall be as a thing that hath not bene mind: they shall be as a thing that hath not bene mind.

12 In the day shall thou make thy plant to grow, and in the morning shall thou make thy seed to flourish: but the harvest shall be a heap in the day of griefe, and of mourning for ever.

13 I will be to the multitude of many people as a snare, and I will make the noise of the trumpet to the multitude of nations, that make themselves like a multitude of waters.

14 The multitude shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes.

15 And they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes.

16 And they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes.

17 And they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes.

18 And they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes.

19 And they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes, and they shall be like the robbes.

And the rivers have spoiled.

2 All ye inhabitants of the world, and dwellers on the earth, see yee, when he lifteth vp an ensigne on the mountaines, and when he bloweth a trumpet, heare yee.

3 For so the LORD said vnto mee, I will take my rest, I will consider in my dwelling place like a cleare hear vpon herbs, and like a clond of dew in the heat of harvest.

4 For afore the harvest when the bud is perfect, and the sower grape is ripening in the sower: he shall both cut off the sprigs with pruning hookes, and take away, and cut downe the branches.

5 They shall bee left together vnto the fowles of the mountaines, and to the beasts of the earth: and the fowles shall summer vpon them, and all the beasts of the earth shall winter vpon them.

6 In that time shall the present bee brought vnto the LORD of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto: a nation meted out and troden vnder foot, whose land the rivers have spoiled, to the place of the Name of the LORD of hosts, the mount Zion.

CHAP. XIX.

THE burden of Egypt: Behold, the LORD rideth vpon a swift clond, and shall come into Egypt, & the idoles of Egypt shall moue at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour, city against city, and kingdome against kingdome.

3 And the spirit of Egypt shall faile in the midst thereof, and I will destroy the counsel thereof, and they shall seeke to the fliots, and to the charmers, & to them that haue familiar spirits, and to the wizards.

4 And the Egyptians will I giue ouer into the hand of a cruell lord, and a fierce King shall rule ouer them, saith the Lord, the LORD of hosts.

5 And the waters shall faile from the sea, and the river shall be washed and dried vp.

6 And they shall turne the rivers farre away, and the brookes of defence shall be emptied and dried vp: the reeds and flags shall wither.

7 The paper reeds by the brookes, by the mouth of the brookes, and every thing sown by the brookes, shall wither, be driuen away, and be no more.

8 The fishers also shall mourne, and all that cast a net into the brookes, shall mourne, and they shall be as desolate.

declared in you are even my witnesses: Is there a God besides me? yea, there is no God, I know not any.

9 ¶ They that make a graven image, all of them vanity: and their desirable things shall not profit, and they are their own witnesses, they see not, nor know, that they may be ashamed.

10 Who hath formed a god, or molten a graven image: y^e is profitable for nothing?

11 Behold al his fellows that be ashamed, and the workmen they are of men: let them al be gathered together, let them stand up y^es they shall feare, and they shall be ashamed together.

12 The smith with y^e songs both worketh in the coales, and fashioneth it with hammers, & worketh it with the strength of his armes: yea, hee is hungry, and his strength faileth: hee drinketh no water, and is faint.

13 The carpenter stretcheth out his Rule: he marketh it out with the Line, he firerh it with Planes, and he marketh it out with the Compasse, and maketh it after the figure of a man, according to the beaury of a man: that it may remaine in the house.

14 Hee beweth him downe Cedars, and maketh the Cypresse and the Oake, which he strengtheneth for himselfe among the trees of the forest: he planteth an ashe, and the mine doth nourish it.

15 Then shall it bee for a man to burne for hee will take thereof, and warme himselfe, yea, he kindleth it: and baketh bread: yea, he maketh a god, and worshipped is he: he maketh it a graven image, and falleth downe thereto.

16 He burneth part thereof in the fire: wth part thereof he eateth flesh: he roasteth rof, & is satisfied: yea, he warmeth himselfe & saith, Aha, I am warme, I have setme the fire.

17 And the residue thereof hee maketh a god, even his graven image: hee falleth downe vnto it, and worshippeth it, and prayeth vnto it, and saith, Deliver me, for thou art my god.

18 They know not knowne, nor understand: for he hath shut their eyes, that they cannot see: and their hearts, that they cannot understand.

19 And nowe considereth in his heart, neither is there knowledge nor understanding to say, I have burnt part of it in the fire: yea also I have baked bread vpon the coales thereof: I have roasted flesh, & eaten it, & shal I make the residue thereof an Idolatrous: shall I fall downe to the stocke of a tree?

20 Hee feedeth of ashes: & deceiued heart hath turned him aside: that he cannot suffer

21. I have brought out, & shewed my strength, & shewed my might, and as I stood they were as nothing vnto me, for I have added to them.

22 Sing, O ye heauens: for the LORD hath done it: shout ye lower parts of the earth: brake forth in singing, ye mountains, O forest, and eue y^e tree therein: for the LORD hath redeemed Iacob, and glorified himselfe in Israel.

24 Thus saith the LORD, thy Redeemer, and he that formed thee from the wombe, I am the LORD that maketh all things, that strengtheneth forth the heauens alone, that spreadeth abroad the earth by my selfe.

25 That frustrate the tokens of the years, & maketh dinners mad, that turneth wise men backward and maketh their knowledge foolish:

26 That confirmeth the word of his servants, and performeth the counsell of his messengers, that saith to Ierusalem, Thou shalt be inhabited and to the ciitie of Ierusalem, Yee shall be built, and I will raise vp the decayed place thereof.

27 That saith to the deepe, Be dry, and I will dry vp the rivers.

28 That saith of Cyrus, Hee is my shepheard, and shall performe all my pleasure: euen saying to Ierusalem, Thou shalt be built, and to the Temple, Thy foundations shalbe laid.

CHAP. XLV.

THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loynes of Kings, to open before him the two leaved gates, and the gates shal not be shut.

3 I will goe before thee, and will make the crooked places straight, I will breake in pieces the garter of brass, and cut in sunder the barres of yron.

3 And I will giue thee the treasures of darkness, and hidden riches of secret places, that thou mayest know, that I the LORD, which call thee by thy name, am the God of Israel.

4 For I seeed my servants sight, and I have mine elect, I have enen called thee by thy name: I have furnished thee, though thou hast not known me.

5 ¶ I am the LORD, and there is none els: there is no God besides me: I giue thee, though thou hast not known me.

6 That they may know from the rising of the Sunne, and from the West, that there is none els. Cyrus, I am the LORD, there is none els.

7 I haue called thee by thy name, thou art mine.